

The Catholic Educational Review

MAY, 1918

NATIONAL CATHOLIC WAR RECORDS

The National Catholic War Council was organized by the Hierarchy of the United States primarily to insure proper spiritual service for all Catholics in the Army, Navy, and Marine Corps of the United States; secondarily, to stimulate and coordinate all Catholic activities for the success of American arms in the war; thirdly, to prevent or remedy untoward conditions growing out of the war.

The National Catholic War Council consists of the fourteen Metropolitans of the United States. It acts through an administrative committee of four bishops, appointed by the Metropolitans. An executive committee of priests and laymen from all parts of the country carry out the practical work through a number of standing committees.

The Committee on National Catholic War Records, one of the standing committees, has been directed by the Administrative Committee of Bishops to bend every effort to secure at once and to preserve an accurate and complete record of all Catholic American activity in the present war.

The securing of such a record will require the generous assistance of all Catholics, especially the aid and the sympathetic cooperation of every bishop and priest, particularly of every pastor, the heads of Catholic societies of men and women, and the editors of Catholic papers and magazines.

An individual appeal, therefore, is now made to you to do your share, large or small as it may be, to insure the success of our efforts to gather Catholic war records. Proper war records will go far to guarantee and facilitate adequate spiritual ministrations to our men in military service. They will show the needs of the men's families and dependents, during and

after the war, and afford material for an inspiring chapter in the story of the Church's religious and patriotic cooperation in our national crisis.

The National Board for Historical Service, which has been created by the Government for present war needs, has called the attention "of state historical departments and societies and other public bodies to the importance of preserving for permanent use the war records not only of the State and Federal governments, but also of the large number of auxiliary organizations." It is "seeking information as to the attitude of particular social groups, political, racial, economic or religious," and its plans "include the publication of a manual of war records." Our war records can be made the contribution and answer of Catholics, and our war records must be thorough and adequate in order that the Church find its place in the nation's summary of war service as proposed in this plan.

We desire to secure at once the name, age, home address, branch of service, and the name and address of nearest relative or next friend—

- (a) Of every Catholic man in the Army, Navy, or Marines of the United States (state whether volunteer or drafted);
- (b) Of those examined and passed, even though not yet called to service;
- (c) Of those serving in medical, hospital or ambulance corps;
- (d) Of chaplains, regular, noncommissioned, or supplying;
- (e) Of helpers in cantonment, camps, or overseas;
- (f) Of every Catholic woman serving as nurse or in any other capacity.

Further information and material desired for war records may be broadly defined as follows:

Episcopal pronouncements, acts, addresses, books, pamphlets; priests' efforts of like character; church celebrations, prayers; congregational celebrations, activities; group or individual participation on part of either clergy or laity.

Hence, Diocesan National War Council organization of societies, national or local, coordinated for war work, and outline of work accomplished or contemplated, coordinated for present war work—

- (a) With K. of C. in raising of funds; amount contributed by

diocese or individuals; help in camp or extra-camp activities;

(b) With Red Cross; amount of contributions; number of memberships; branches, with number of workers and amount of work handed in; if no branch is established, statement whether private organization does work;

(c) With Food Conservation; method of cooperation;

(d) With Federal, State or municipal war measures.

(e) With chaplain aid or similar associations; amounts raised or contributed; supplies furnished chaplains, kits, altar supplies, literature, etc.

A special questionnaire will be sent respectively for all Catholic men's and women's societies.

Letters from soldiers, or about soldiers, newspaper or magazine articles treating of Catholics in war activity, are greatly desired.

Arrangements have been made to secure copies of every Catholic paper and magazine in the United States.

In some places a diocesan war record is being compiled in the home Chancery. This is likely to be accurate and thorough, and will afford a splendid history for home reading; a copy will aid us greatly.

An appeal is made to the Right Reverend Ordinaries for every suggestion and help they can give for the direction and success of the war records, and every priest is earnestly urged to cooperate in every way possible.

Every bit of help in compiling the National Catholic War Records will count for the honor of Church and Country, and for the glory of the men who are offering their life's blood, and of the women who, in their husbands, sons and brothers, are giving of their heart's blood, for God and the right.

H. T. DRUMGOOLE,
Chairman.

THE TEACHING OF PLAIN CHANT IN OUR SCHOOLS

From the very earliest times, Holy Church recognized singing as an integral part of her worship. In proof of this, we have historical testimony that the first Christian melodies were taken from the Song of the Jewish Temple. Even in the Jewish synagogues, boys, the sons of Levites, took part in the singing of God's praises. So down through the first ages, when the Church fought for her very existence, we find a deep interest in the furtherance of church chant and in the establishing of schools where it could be taught. This interest on the part of the early Church for the development of churchly music received a fresh impetus when she reached a peaceful period. She then paid the greatest attention to singing, especially to the singing of boys. She took promising boys into the service of the Church and established her choir schools, known as the "Scholae Cantorum." Such schools were established first at Rome, then in other parts of the Christian world. The most famous of these schools was that of St. Gall.

In the Church interest in the training of boys in Plain Chant never declined. It is true that abuses crept in and that in some places interest in the Chant died out, but the Church never suffered this to continue, but always raised her voice in protestation. In the great Council of Trent we find: "In order that they (the boys) may be more conveniently instructed in Church discipline, they shall always have a shaven crown (tonsure) and wear clerical clothes, and be taught the grammar of music, the reckoning of Church days, and other useful knowledge."

The Church today is just as solicitous as during the past ages that her own music should be fostered and taught in our schools. We can very well profit by her example in the past, and hold fast to the principle that children should not only be given instruction in singing, but that they should also be taught how to take part in the musical portion of a liturgical service. Those who have gone before us have done wonders in this regard, especially in the teaching of Gregorian melodies to boys. They established schools, conscientiously gave of their

time, talent and means to bring about the best results in the teaching of the Chant. Should we pause and falter in this work? Is it to our credit to say, as it has often been said, it cannot be done? Before God, can we neglect to bring about better conditions in the noble branch of church music than now exist, especially in the Church in America? When one considers the lamentable state of church music today, both priests and teachers should feel in conscience bound to apply a remedy.

Now, this remedy can be applied, and very little effort expended in applying it, if we would only make use of the magnificent opportunities we have in our parochial school system. In every well-organized school a certain amount of time is set aside for the teaching of singing. Is it just the correct thing to spend all of this time, which is very short at best, in the teaching of secular songs to the entire exclusion of songs of a religious character? Is it doing justice to the grand old Chant of Mother Church to give all of the singing lesson to figured music, ignoring that music which is, in a particular manner, her own, the handmaid of her liturgy? For shame, we must confess that we are guilty.

The teaching of the Chant can go hand in hand with the teaching of other school music. The foundation of music, of whatever kind, is always the same. In the training of children's voices the very first consideration should be the employment of correct method, for all success in music teaching depends upon this. This is especially true in the teaching of the Chant. Ordinarily the Chant should not be taken up and studied for a year or more after the child enters school. It should never be attempted until the child is able to read notes fairly well. Rote singing is to be condemned at all times, but when it is attempted with the Church Chant it is a capital crime. Children should be able to read music fluently before attempting that music upon the proper rendition of which so much depends. Therefore, with the employment of a proper method by which the children's voices are correctly placed, and by which a facility of reading the notes is acquired, the children will be prepared to take up the study of the glorious Chant of Holy Church, with the realization that success will crown our efforts in the teaching of it.

At the outset every teacher must realize that there are great

points of difference between the Chant and modern music. Therefore, no one should attempt to teach the Chant who has not a fairly good knowledge of these points of difference. Plain Chant differs from our modern style of music in four great respects: (1) its treatment of the words; (2) its rhythm; (3) its tonality; (4) its accompaniment. In its notation it also differs from our modern system, but as all Plain Chant melodies are now written in modern notation, and since this notation has been approved by the Holy See, it will not offer any difficulty to teacher or children. In its spirit, Gregorian Chant is far removed from the sensuous music of the present day. The more the teacher imbibes of this spirit, the better the children will reflect that spirit in their singing. It is not until children perceive the religious spirit of Gregorian melody that they are able to sing the Chant at all intelligibly.

In its treatment of sacred text we all realize that modern music is very unsatisfactory. Take the simple example of the Vesper Psalms. Modern music would change the words from prose to metrical poetry, as all modern music is metrical. With Plain Chant, the music is made to fit the words. Plain Chant is to music what prose is to literature. There being no fixed accents, the result is that there is a constant variety in the music, with a continual change in its accentuation. Unlike modern music, the force of accentuation in Plain Chant depends not on the number of the notes nor on the length of a single note, but on the stress laid on the syllable which needs the accentuation. In modern music, when there are not enough words to go round, certain words must be repeated, for the words are made to fit the music. Such is not the case in Gregorian Chant, for here the music is made to fit the words and the spirit of them. Therefore, the accents in Plain Chant occur irregularly, thus making the rhythm free, but subject to certain laws of proportion which satisfy the ear. Measured music is, therefore, strictly applicable to the fixed rhythm of poetry, and Plain Chant is more suitable for the free rhythm of prose.

All musical rhythm, of whatever kind, can be resolved into single feet of two or three beats. Plain Chant is subject to the same rhythmical conditions. The rhythm of modern music is similar and continuous, consisting of equal bars made up of

similar feet. The rhythm of Plain Chant, on the other hand, is continually changing from binary or two-beat to ternary or three-beat rhythm in such a way as to adapt itself to the Latin prose words to which it is set. The problem of treating melodically a prose text has been artistically solved in Plain Chant, and in that system alone. The time value of the note or neum assigned to any given syllable is regulated by the importance of that syllable. The variable proportion of accented and unaccented syllables constitutes the free rhythm of prose in contradistinction to the fixed rhythm of poetry and its accompanying metrical music. It is, therefore, evident that, given the text, with its free oratorical rhythm, the music should follow the same system.

Gregorian tonality is totally unlike its modern namesake, one of the most striking differences being that it has no "leading tone," the seventh of our modern scale. When once the ear has become accustomed to the frank, clear tonality of the Gregorian modes, it feels a certain distaste for the softer progressions of chromatic intervals. In order that children may imbibe the spirit of the different modes of Plain Chant and banish that inborn feeling for the presence of the "leading tone," the teacher should proceed to practice each mode in the same manner as she trains the children in the different scales. Whereas, in modern music, we have but two modes or scales, the major and minor; in Gregorian we must deal with eight. To acquaint the children with Gregorian tonality, then, requires much more labor at first than the teaching of the modern scales. But there is ample reward for this added trouble, for as the modal system unfolds itself before the children they will discover whole mines of melodic treasure that they will never meet with in modern music. As regards pure melody, there is infinitely more richness and variety in the old eight modes than in the two modern ones. By acquainting children with the spirit of these modes they will grow up to love them. All of the antagonism on the part of many to Gregorian Chant can be attributed only to a lack of knowledge and to the fact that they have not grown up with it and accustomed themselves to its tonality. For this reason they fail to discover its beauties.

As far as the teaching of Gregorian Chant in our schools is

concerned, little need be said concerning its accompaniment. Plain Chant was never intended to be accompanied. It is unison, purely melodic, and therefore any harmonizing of it is foreign to it. But with children and the ordinary choir, necessity demands an organ accompaniment as a support to the voices, and partly, also, to give, as it were, a background and a solidity. There are no strict and uniform rules as to the proper method of accompanying the Chant. Only this need be noticed: The tonality must be retained in its purity and the rhythm must be safeguarded, and for this reason accompaniment should be reduced to a minimum. But in the teaching of the Chant there should be no accompaniment. Children should hear it in all its purity, so that the ear will more and more adapt itself to the different modes.

That the thoughts of people in church should be raised from the mere earthly to that which is spiritual no one will deny. Church architecture and decoration, if of the proper kind, should present to the eye something different from the things that it meets with in every-day life. Should not the same be said of the ear? Is it inconsistent to deny to the ear what we deny to the eye? Should not the tonal environment in the church be equally separated from associations with modern popular music? The object of the Church is to lead man to God, and in order to do this and make him appreciate the Divine Presence she surrounds him with an environment of such a nature as to draw his thoughts from earthly things. This she accomplishes through her ritual, the adornment of her sanctuaries, the dress of her ministers, and the singing of her choristers.

Now, there is but one style of music, namely, Plain Chant, which, by its very nature, is out of place everywhere but in the atmosphere of God's temple. It is best calculated to help man to forget the world by raising his mind to higher and holier things. It is of a different style than the music that constantly surrounds man in his every-day life. It is the only music that finds its place in church and nowhere else.

How proper, then, it is to begin the instruction in Plain Chant in our schools. The difficulties in mastering it are far outweighed by the advantages that accrue to both teacher and children. By constant contact with the Church's own music,

children will begin to love it and grow up to be Gregorian enthusiasts. The restoration of Gregorian Chant in our American churches rests with the teachers in our schools today. Most of our organists and choir members today are wedded to the idea that Gregorian Chant will not please the people; that it is archaic and old-fashioned, fit for the monastery only. To such as these we look in vain for the restoration of Gregorian melodies. Not until we have singers who love and understand it and delight to sing it, who are imbued with its spirit, can we hope to see a whole-hearted restoration. The children of today in our parochial schools, if properly taught, will be the great apostles of Gregorian Chant in a few years. Then, and then only, will we hear the Chant rendered in all its beauty and solemnity; then, and then only, will organists and choir-masters find the singers in sympathy with it.

A great writer has paid this beautiful tribute to the glorious Chant of Mother Church—a tribute which all teachers of singing will do well to ponder over: “Gregorian Chant purifies the mind. It transports us into a region of supernatural beauty and immateriality; it vivifies and strengthens the life of the soul. No other music penetrates so deeply and so intimately, or causes to vibrate so harmoniously the heart of man; no other music carries him so swiftly on its wings to the mysterious worlds of prayer and mysticism. It is exquisitely tender, full of peace and trustfulness; it reawakens faith and hope; it satisfies the heart and the intelligence, for expression and form are here living in peace together. The human element is entirely absent; there is no preoccupation or distraction of things belonging to material life or conditions. Those who go to drink of the waters of this stream come back fortified with a great spiritual ardor, with sincerity of mind and simplicity of heart. Here there is nothing conventional, nothing superfluous, nothing ephemeral; through plain song we pass from the finite to the Infinite.”

F. J. KELLY.

THE PREPARATION OF THE RELIGIOUS TEACHER TO TRAIN IN WILLINGNESS FOR DISINTERESTED SERVICE*

(Concluded)

It is the custom of nearly all the religious congregations of women to carry effacement a step further. A novice relinquishes her name when she enters religion and receives a religious name, differing from her baptismal name. This has the twofold purpose of removing the last vestige of her social status and also of linking her by another bond to the religious family of which she becomes a member. These are accidentals, but since "*Nihil est in intellectu quod prius non fuerat in sensu*," according to the maxim of Aristotle, the things of sense will affect our deepest convictions. The suggestion that flows from this stripping the self of all tangible distinctions, which obtains in all religious communities, constitutes a constructive influence in developing a readiness and courage to meet hardships. Moreover, the removal of minor personal interests makes easier the unselfish girding of powers for the great purposes of life, and, therefore, the forming of the true basis of character. This casting away of personal distinction is, therefore, an element to be weighed in an evaluation of environmental agencies at hand to form the novice to the spirit and practice of community service.

The novice must be willing to enter upon any work assigned her. She has renounced her will, and by that fact places herself in any capacity that her superior may direct. As an element of religious discipline, manual work is required from every novice. Saint Jerome writes of the manual labor in the convent where Saint Paula and Saint Eustochium lived: "I hear that they who formerly could not bear the dirt of the streets, who were supported on the arms of slaves and found

*Reprinted from *The Pedagogical Value of Willingness for Disinterested Service as Developed in the Training School of the State Teacher and in the Religious Novitiate and the Religious Life*. A dissertation submitted to the Catholic Sisters' College of the Catholic University of America in partial fulfillment of the requirements for the degree Doctor of Philosophy by Sister Mary Ruth, M.A., of the Sisters of St. Dominic, Sinsinawa, Wis.

it difficult to step on the rough ground; they to whom a silk dress was a burden and the heat of the sun as a burning fire; now, clad in poor and somber garments and courageous in emulating each other, clean the lamps, make the fires, sweep the floors, wash the vegetables, throw the bundle of herbs into the pots of boiling water, set the table, pass around the drinking cups, serve the food, and run hither and thither."⁴⁰²

On account of the close connection between muscular activity and the will, manual work, done with the proper motive, has value for strengthening the will. It has still greater value as a formative influence upon character in teaching the lesson of the dignity of manual labor, and also of the human person as independent of the work which engages him. It cultivates, therefore, true humility, a sense of reality, and a love of sincerity that lie at the heart of character. To these ends manual work forms an integral part of novitiate training.

The fact that much of the manual work in community life is done in groups gives it a socializing value. The conscious individuality is lost more effectively in work done by a group than in any other way, since the individual under that condition shares in the common consciousness and develops an interest in the common good. The consciousness that several persons are working at the same task and serving the same cause makes for the spirit of cooperation and devotion to the common good. With a sense of participation in work comes genuine private care of public property. The teacher who acquires this sense through experience will thereby gain the power to cultivate it in her pupils.

The sharing in common of the religious life extends to all the externals of the daily life. The tasks of the daily routine are assigned to the novice as to the professed religious, to accomplish either singly or in a group, according to the nature of the work, but all the tasks are for the community and none

⁴⁰² "Sed tamen audio, quae immundias platearum ferre non poterant, quae sunuchorum manibus portabantur et inaequale solum molestius transcendebant; quibus serica vestis oneri erat, et solis calor incendium, nunc sordidatas et lugubres et sui comparatione forticulae, vel lucernas concinnant, vel succendent focum, pavimenta verrunt, mundant legumina, olerum fasciculos in ferrentem ollam dejiciunt apponunt mensas calices porrigunt, effundunt cibos, hue illueque discurrent." Saint Jerome, "Epistle, LXVI, Ad Pamachium," Migne, *Patrologia*. Paris, 1845, Vol. XXII, p. 646.

for the individual herself. "No one shall work anything for herself alone, . . . but all your work shall be done for the common use, and all with greater zeal and more cheerful diligence than if you were each employed for yourself alone; . . . for it is written of charity that 'it seeketh not its own,' which means that charity prefers the general good to its own, not its own to the general good."⁴⁰³ The habitual performing of the community advantage in preference to one's personal interest is the underlying and unifying principle of the common life. It admits no compromise. The novices serve each other in the offices of their daily routine of life, in the refectory, in the work-room, and at the various tasks of the day. Saint Benedict says: "Let the brethren serve so that no one be excused from the work in the kitchen except on account of sickness or more necessary work; because greater merit and more charity is thereby acquired. Let help be given to the weak, however, that they may not do their work with sadness; but let all have help according to the size of the community and the circumstances of the place."⁴⁰⁴

The heart and center of the task of community life is loving service. The only worthy ambition in community life is priority of service. Our Divine Saviour, the Model of every religious, "sitting down, called the twelve, and saith to them: If any man desire to be first, he shall be the last of all, and the minister of all."⁴⁰⁵ Again, "And whosoever will be first among you, shall be the servant of all. For the Son of man also is not come to be ministered unto, but to minister."⁴⁰⁶ This brings us to the question in the center of pedagogical consciousness today —the problem of adequate motivation. The Divine Teacher, Who in His teaching anticipated the findings of modern psychology because He had perfect insight, taught the principle of love and carried this motive into every act of His life and every utterance of His teaching. It is noteworthy how seldom on the pages of the Gospels the word *duty* occurs and how often the word *love* is found. Our Lord, knowing human nature per-

⁴⁰³ *Rule of Saint Augustine, op. cit.*, pp. 10, 11.

⁴⁰⁴ *Op. cit.*, p. 84.

⁴⁰⁵ *Mark, IX, 34.*

⁴⁰⁶ *Mark, X, 44, 45.*

fectly, knew that the spirit of love would release man's deepest energies for service, which would lie dormant if the appeal was made only to the stern sense of duty.

The strongest motive of service is the love of God. That we serve Him when we render service to our neighbor, He Himself told His disciples in the parable of loving service: "Amen, I say to you, as long as you did it to one of these my least brethren, you did it to Me."⁴⁰⁷ Moreover, He insisted that the only ground of true service is self-sacrificing love, and not recompense. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbors who are rich; lest perhaps they also invite thee again, and recompense be made to thee.

"But when thou makest a feast, call the poor, the maimed, the lame, and the blind;

"And thou shalt be blessed because they have not wherewith to make thee recompense."⁴⁰⁸

There is no exhortation here to give service on an economic basis or for any personal satisfaction, but from unselfish love of the person, seeing the soul stamped with the image of Jesus Christ and redeemed by His Great Sacrifice. The love of Our Lord and of our neighbor because He first loved him is the source and center from which will proceed the impulse and the power to give service.

The working day in community life offers countless opportunities for just this kind of service; disinterested acts done in a kindly, genial manner, not merely because one happens to be in a generous mood or because it is a personal friend whom one wishes to help, but from an active ministering spirit of loving service. Such an habitual spirit is no academic acquisition, nor is it easy of attainment. Only as one enters into Our Lord's purposes for men and comes to a recognition of His teaching, which was "Do good, and lend, hoping for nothing thereby; and your reward shall be great,"⁴⁰⁹ is it possible to enter into the genuine spirit of service. Our Lord took the pains to teach in the parable of the Good Samaritan that a neighbor is a person

⁴⁰⁷ Matthew, XXV, 40.

⁴⁰⁸ Luke, XIV, 12-14.

⁴⁰⁹ Luke, VI, 35.

in need; therefore there is no place for fine discrimination or personal choice in the matter. His words must come with personal force to each one of us, "This is My commandment, that you love one another, as I have loved you."⁴¹⁰

The care of the sick and the infirm furnishes opportunity and work for loving service. The constitutions of every religious congregation command that the sick members receive adequate and tender care. "Before and above all things, care must be taken of the sick, that they be served in very truth as Christ was served; because He hath said, 'I was sick and you visited Me;' and, 'As long as you did it to one of these My least brethren, you did it to Me.' But let the sick themselves also consider that they are served for the honor of God, and let them not grieve their brethren who serve them by unnecessary demands. These must, however, be patiently borne with, because from such as these a more bountiful reward is gained. Let the abbot's greatest concern, therefore, be that they suffer no neglect."⁴¹¹ The Rule points clearly to the fact that service derives its inspiration from religion and its active ministering force from the same power. To see God in man and to recognize the value of man's immortal soul is the inevitable condition of highest personal sacrifice. It not only makes sacrifice rational, but places such worth upon the human person as to lift it to the sphere of supernatural values.

The community recreation is a daily exercise in every religious house, to which great importance attaches. This hour of informal intercourse is a natural outlet of the social impulse, affording an opportunity for all the novices to meet. It is a fruitful means in community life to promote mutual understanding and good fellowship. If recreation is to be of good quality, it must stimulate the agreeable emotions. The mind cannot be emotionally colorless. It is, therefore, regarded a high duty in religious life to come with a good spirit to recreation and to join heartily in it. Good feeling is contagious. It has great socializing value. Except the spiritual exercises, probably nothing during the day so enriches and unifies the community spirit as does the recreation period, because it culti-

⁴¹⁰ John, XV, 12.

⁴¹¹ *Rule of Saint Benedict*, pp. 87, 88.

vates a general intimacy among the members. Empirically, we know that further acquaintance with a person ordinarily makes for kind feeling. Philosophically, Saint Thomas states the principle underlying the fact: "*Quantum bonum plenius cognoscitur, tanto magis est amabile.*"⁴¹² "The more fully a good is known, the more lovable it is."

There remains for consideration the subject of prayer, which is the great formative influence for service in the life of the novice. Herein she finds the means to invoke the Source of Light and Strength for grace to enlighten her mind and strengthen her will to do the daily tasks. Prayer is of two kinds, public and private. Public prayer is vocal, that all who are assembled may unite and pray in common. Our Lord has promised that where two or three are gathered together in His name there will He be in the midst of them.⁴¹³ The public prayers are the great acts of liturgical worship. The great public prayers common to the religious are (1) the Holy Sacrifice of the Mass, at which the novices assist each morning to offer to God anew Our Lord's Great Act of Sacrifice and to receive the graces which flow from that Sacrifice; (2) Holy Communion, in which they receive the Author of all grace, Him whose Heart is the Heart of Charity. Mass and Holy Communion are two great sources of supernatural strength, and the floods of grace flowing from these fountains give capacity for sacrifice and rouse the will to high endeavor; (3) the Office, which in most congregations of women is the Little Office, consisting of the Psalms and short lessons from Holy Scripture. The term Office, in its usual signification, implies a principal duty of a state of life. In this sense, the office of chanting the Divine praises is a duty of religious. The choral recitation of the Office morning and evening by a religious community is a great act of divine worship. Saint Augustine says: "Oh, in what accents spoke I unto Thee, my God, when I read the Psalms of David, those faithful songs and sounds of devotion! . . . How was I by them kindled towards Thee, and on fire to rehearse them, if possible, through the whole world against

⁴¹² 3 Lib., Dist. 27, Q. 3, Art. 1.

⁴¹³ Cf. Matthew, XVIII, 20.

the pride of mankind!"⁴¹⁴ Prescinding entirely the supernatural effect which is the end of every prayer, it has a psychological effect, as has every mental state. The chanting of the Office by all the community "with mind and voice in one accord"⁴¹⁵ has a unifying, spiritually-exalting influence upon the corporate body. The effect is heightened when each "hour" is preceded by the prayer, *Domine, in unione*, etc., in which the intention is renewed to offer these Divine praises with the same intention with which Our Lord offered praises to God. The frequent renewal of this intention widens charity and makes it embrace all humanity.

Private prayer includes meditation, examination of conscience, and devotional prayers. Meditation is essentially a turning of the mind to God and entertaining oneself with Him in the inner sanctuary of the heart. There are various methods of meditation, and in every method all the faculties of the soul are exercised to make the heart love the law of God. Since the great truths of faith do not fall within the cognizance of the senses, they make very little impression upon the mind. In order to realize them, it is necessary to dispose the mind consciously to their consideration. The preparation for meditation is of two kinds—the general or remote—consisting of a certain disposition of mind and heart which presupposes the removal of all obstacles to prayer. Cassian said, in his Conference on Prayer, "*Et ideo primum de qualitate ejus desideramus institui; id est, qualis debeat emitti semper oratio; deinde qualiter hanc eamdem, quaecumque est, possidere vel exercere sine intermissione possimus.*"⁴¹⁶ "Wherefore what we want to find ourselves like while we are praying, that we ought to prepare ourselves to be before the time of prayer," for we can never be more in prayer than we are out of prayer. The particular or proximate preparation consists in certain acts made immediately before meditation. Reading stimulates the memory and imagination to furnish the considerations to the intellect suitable for meditation. "Meditation fixates the atten-

⁴¹⁴ *Confessions of Saint Augustine*, translated by Pusey. London, 1907. p. 180.

⁴¹⁵ *Rule of Saint Benedict*, Chapter, 19, p. 62.

⁴¹⁶ *Collatio, IX*, Migne, *Patrologia Latina*. Paris, 1846, p. 779.

tion, and so can develop associations and thus bring out weak sentiments and ideas."⁴¹⁷ Payot makes distinction between the purpose of reading or studying and that of meditation: "When we study, as a matter of fact, we seek primarily to *know*; when we reflect, we have quite another intention. Our aim is to awaken in the soul sensations either of love or hatred."⁴¹⁸ It is thus that the psychologist conceives the act of meditation. Masters of the spiritual life go further, and say that meditation is not so much a sustained effort of reflection or concentration of thought upon some abstract subject of morality or religion as it is a loving intercourse of the soul with Our Lord, and that the immediate effect, therefore, is to raise the soul above its own selfish preoccupations by attaching itself firmly to God.⁴¹⁹ "Mental prayer or meditation does not consist in thinking much, but in loving much," was a maxim of Saint Teresa.⁴²⁰ This daily morning exercise is a potent means to develop a spiritual vision, enabling the soul to see the Divine Will in the daily events of life and to place the Divine interests uppermost in her life. As all powers develop by exercise, the soul in meditation grows in the love of God by the concentration of its native force upon the truths of faith, in the contemplation of the divine perfections, and in its intimate conversation with the Person of Our Lord, in accordance with the modern statement of the psychological law of habit, which had been enunciated before by the Divine Teacher in the words, "For he that hath, to him shall be given; and he that hath not, that also which he hath shall be taken away from him."⁴²¹

That religious have universally and at all times recognized the fruitfulness of meditation in the spiritual life, both to will and to act, is apparent from the important place that it holds in the daily religious life. In the early ages and throughout the Middle Ages meditation was so much a part of the daily

⁴¹⁷ Hall, G. S., *op. cit.*, Vol. I, p. 298.

⁴¹⁸ *L'Education de la Volonté*. Paris, 1903, p. 92.

⁴¹⁹ Cf. Mercier, D., Cardinal, *Conferences*, translated by O'Kavanagh, J. New York, 1910, p. 103.

⁴²⁰ Cf. Alphonsus Fr., Carmelite, *Practice of Mental Prayer and of Perfection According to Saint Teresa and Saint John of the Cross*, translated by O'Connell, J. Rome, 1910, p. 323.

⁴²¹ Mark, IV, 25.

life of a religious that those who formulated the rule and constitutions made no regulation for it. In the Rule of Saint Benedict there is no allotted time for meditation. Since the close of the Middle Ages the rule or constitutions of every religious order or congregation have provided for the regular daily observance of this spiritual exercise. As in the physical order so in the spiritual is the maxim true, "*Prius est lucere quam illuminare.*" Saint Thomas says of religious: "They ought to be at once men of action and of contemplation, going to God by contemplation and to the people by action."⁴²² The Angelic Doctor urges and at the same time defines the great purpose and work of the Dominican vocation in these words: "*Et sicut majus est illuminare quam lucere solum ita majus est contemplata aliis tradere quam solus contemplari*"⁴²³ "And as it is greater to diffuse light than to shine only, so it is greater to give to others the fruits of contemplation than to contemplate only."

The most fruitful subject of meditation is some mystery in the life of Our Lord. "Meditation is only obedience to Saint Paul's injunction, 'Think diligently upon Him that endured such opposition from sinners against Himself, that you be not wearied, fainting in your mind.'"⁴²⁴ Consistent with this command of Saint Paul's was his frequent admonition to put on the Lord Jesus Christ and to be imitators of Him, and his constant endeavor to form in the minds and hearts of his followers a perfect image of Our Lord. To imitate Christ is the high road to perfection; the study of how to do this effectively is the great work of meditation. He is the Ideal, the Divine Exemplar of every religious. As the artist in his studio works with his model before him and frequently refers to it as he develops his conception, so the religious in her daily life often turns the inner eye of the soul to her Divine Model to conform her conduct to her Copy. Especially is meditation a time to dwell in mind upon Our Blessed Lord in some mystery,

⁴²² "Ut pote qui mediis sunt inter Deum et plebem; a Deo recipientes per contemplationem et populo tradentes per actionem." 3 Lib., Dist., XXXV, Q. I. Art. 3, p. 586.

⁴²³ *Constitutiones Fratrum S. Ordinis Praedicatorum.* Paris, 1886, p. 16.

⁴²⁴ Elliott, *op. cit.*, p. 192.

incident, or teaching of His life. If the novice has the desire for perfection that moved her to renounce material and social pleasures, she will endeavor to form her life according to the Divine Master and persistently to imitate Him in her conduct.

In the heart of every religious is the deep desire to strive after two of Our Divine Saviour's perfections especially, which implies a persistent sensitiveness of conscience that is both the condition and the effect of the steady cultivation of the interior life: (1) The desire to do always the Will of God. "I came down from Heaven, not to do My own will, but the will of Him that sent me."⁴²⁵ And again, "My meet is to do the will of Him that sent Me, that I may perfect His work."⁴²⁶ (2) Compassion and loving service and self-sacrifice. "The Son of Man is not come to be ministered unto, but to minister."⁴²⁷ The lesson is constantly recurring in His teaching that the only consistent ambition of His followers is the ambition to surpass in unselfish service. To the disciples whose ambition was fixed on the seats of honor He spoke only of sacrificial service. "Can you drink of the chalice that I drink of?"⁴²⁸ To the Twelve He said: "You know that they who seem to rule over the Gentiles, lord it over them. . . . But it is not so among you: but whosoever will be greater, shall be your minister. And whosoever will be first among you, shall be the servant of all."⁴²⁹ He taught also in parable patient readiness for exacting service.⁴³⁰ He repeated insistently the great paradox containing the fundamental principle that true self-realization comes with self-sacrifice; it occurs in all four of the Gospels and twice in two of them. "He that shall lose his life for My sake, shall find it."⁴³¹ In washing the feet of His disciples in the Upper Room the last night before His Great Sacrifice He gave the example of humility and service. And then He spoke the solemn words, "For I have given you an example, that as I have done to you, so you do also. Amen, amen

⁴²⁵ John, VI, 38.

⁴²⁶ John, IV, 34.

⁴²⁷ Mark, X, 45.

⁴²⁸ Mark, X, 38.

⁴²⁹ Mark, IX, 42-44.

⁴³⁰ Cf. Luke, XVII, 7-10.

⁴³¹ Matthew, X, 38, XVI, 25. Luke, IX, 24, XVII, 33. Mark, VIII, 35. John, XIII, 25.

I say to you: the servant is not greater than his lord; neither is the apostle greater than He that sent him."⁴³² The spirit of service which Our Lord taught must fill the hearts of His followers. To take a lower standard than this is to be satisfied with ordinary and commonplace spiritual attainment. There is no exemption from hard things for one who has chosen to imitate Christ. These lessons, all culminating in the Great Sacrifice, are the lessons that the novice learns in her association with the Divine Teacher of service in daily meditation. One gradually grows to resemble the person whom one admires and loves and associates with; so the novice should begin to show in her daily life some slight resemblance to Our Divine Saviour in her self-surrender. This is the heart of her task, to practice His self-sacrifice. When she places herself under His inspiration in meditation she learns to place the spiritual in the center of her interests.

To supply material for meditation spiritual reading is necessary. The shifting scenes and distracting cares of daily work haunt the imagination unless the mind is enriched with food for thought. The Founders of Religious Orders have appreciated the value of this daily spiritual exercise, and have included it in the rule or constitutions. In the novitiate it is a daily practice. Of all spiritual reading the Holy Scripture is the most excellent. The Gospels represent in the concrete the perfection of every virtue in the Incarnate Wisdom of God. Saint Augustine says: "Let Thy Scriptures be my pure delight; let me not be deceived in them, nor deceive out of them. . . . Let me confess unto Thee whatsoever I shall find in Thy books, and hear the voice of praise, and drink in Thee, and meditate on the wonderful things out of Thy law."⁴³³ Saint Jerome, writing to Eustochium, said: "Read very frequently; learn as much as possible. Let sleep overcome you in your reading, and when your head falls, let it be on the pages of Holy Scriptures."⁴³⁴ He said, "It was not permitted to any of

⁴³² John, XIII, 15-16.

⁴³³ *Confessions of Saint Augustine, op. cit.*, p. 254.

⁴³⁴ "Crebrius lege, disce quam plurimum, Tenenti faciem codicem somnus obrepal et cadentem faciem pagina sancta suscipiat." Epistle, XXII, Migne, *Patrologia Latina*. Paris, 1845, Vol. XXII, p. 404.

the Sisters to be ignorant of the Psalms, or not to learn daily something from Holy Scriptures.”⁴³⁵

Besides the Holy Scriptures, spiritual reading includes: (1) Instruction on the spiritual life, which consists of treatises on the principles of spirituality, the virtues and the means of acquiring them. (2) Exhortatory reading, as the *Imitation of Christ* and the writings of the Venerable Blosius, which tend to become a kind of prayer and dispose the heart to the genuine love of God. (3) The Lives of the Saints, and especially those of one’s particular Order, which form inspiring reading to those striving for the goal which these spiritual athletes have already won. The psychological value which Doctor G. Stanley Hall attaches to the reading of the Lives of the Saints, “lives full of ethical uplift, and which appeal to the heroic instincts of the young,” has given this subject considerable vogue in educational circles, for it is “A great arsenal of material rich to this end” [of moral education].⁴³⁶ As a moral stimulus to heroic endeavor, they are no less valuable to religious than to younger minds.

Self-examination as a spiritual exercise may be considered supplementary to meditation. The profitable meditation has fixed upon some definite resolution for the day’s practice. In self-examination the religious searches herself to see how far she has conformed to the moral law and how far she has been faithful to her morning resolution. In meditation she dwells especially upon her Divine Exemplar, in Whom “Mercy and truth have met each other; justice and peace have kissed,”⁴³⁷ and in Whom all the virtues are incarnate to an infinite degree. Examination of conscience is a kind of meditation in which she turns the mental eye upon her own soul and measures her own thoughts, words, and acts by the spiritual standard to see how far the spirit of Christ has been realized in her actions and how far self-love has vitiated them. There is always a distance between the standard and the attainment; therefore, the self-examination is always followed by sorrow.

⁴³⁵ “*Nec licebat cuiquam sororum ignorare Psalmos, et non de Scripturis sanctis quotidie aliquid discere.*” Epistle, CVIII, *ibid.* p. 896.

⁴³⁶ Hall, G. S., *op. cit.*, Vol. I, p. 300.

⁴³⁷ Psalm, LXXXIV, 11.

whose source is the love of God, Whom she has offended. Every artist has scientific principles of criticism by which he judges his production. His progress in a great measure is conditioned by the exactness with which he applies these canons of art to his daily achievement. Attainment comes only with persevering effort. At intervals there must be a comparison of the results of his work with the perfection of the model and a forecast of how he can improve upon his past attainment. This is the *rationale* of self-examination.

Examination of conscience is of two kinds—general and particular. The general, made at the close of the day, aims to review the day's conduct to correct all faults; the particular, made in the morning, by way of forecast, and at noon and at evening in retrospect, aims to correct a single fault or to acquire a single virtue. Self-examination, when seriously practiced, is a potent means of keeping the motive right. By the particular examen especially the novice trains herself to work for purity of intention which excludes all self-interest. To secure right motivation requires the freeing of the affections from created things to attach them to God's Will. By the steady effort to make habitual the purity of intention, which is the mainspring of the inner life, she lays hold of the dynamic of the life of service. Mindful of Our Divine Lord's words, "For from within out of the heart of men proceed evil thoughts,"⁴⁸⁸ she knows that vigilant watchfulness of motive is the price of high spiritual attainment. Herein lies the great value of the particular examen.

The contributions which the novitiate makes toward fitting the candidate teacher to train in citizenship is this: It furnishes the working conditions, the adequate motive and the social reinforcement of example to form in the teacher habitual willingness for disinterested service.

III. The Means of Heightening the Spirit of Disinterestedness of the Religious Teacher While in Service

The actual living day by day the community life that the religious teacher has entered will keep the spirit of service and

⁴⁸⁸ Mark, VII, 21.

sacrifice in active force in her daily life. In the novitiate, while she was free from any obligation but that of gratitude and charity, she laid the groundwork of the religious life and cultivated the sacrificial spirit. After profession of the vows she is bound by justice, which inheres in the contract that has been drawn between the novice and her religious superiors representing the congregation, as well as by charity, to practice the virtue of poverty, which fosters the spirit of sacrifice.⁴³⁹ The question as to the means of heightening the spirit of disinterestedness is the question of how to keep alive and active the spirit of self-sacrifice and self-devotion. In the light of the knowledge of the fundamental laws of psychology, the answer is not difficult. The principle of expressional activity is one factor in the solution of the problem. To give expression to an inclination strengthens it. "The motor consequences are what clinch it. Some effect due to it in the way of an activity must return to the mind in the form of the *sensation of having acted*, and connect itself with the impression. The most durable impressions are those on account of which we speak or act, or else are inwardly convulsed."⁴⁴⁰ But back of the psychological factor lies the supernatural motive. Acting upon the lever of divine grace obtained through the Sacraments, the daily Mass, prayer, and the faithful observance of the vows and rule, the will is invigorated for high performance, and gradually forms the religious to the more perfect habits of service. The religious who has begun earnestly should wish to continue in the same spirit. "It is little to have renounced all things at the beginning of our conversion if we do not continue in that disposition and renounce them every day."⁴⁴¹

The discipline and exercise of the religious life form the religious character in the same way that the practice of law makes the lawyer and the continual experience of business makes the man of affairs.⁴⁴² "There could be no greater aid to

⁴³⁹ Cf. Cormier, H. M., O.P., *op. cit.*, p. 398-99.

⁴⁴⁰ James, W., *Talks to Teachers on Psychology*. New York, 1899, pp. 33, 34.

⁴⁴¹ "Parum est enim renuntiisse monachum semel, id est, in primordio conversionis suae contemporisse praesentia, nisi eis quotidie renuntiare perstiterit." Cassian, *Collatio, XXIV*, Migne, *Patrologia*, Vol. XLIX, p. 1287.

⁴⁴² Cf. Buckler, H. R., *Spiritual Instruction on Religious Life*. London, 1910, p. 174.

the creation [of a spiritual conscience] than the spectacle of men who can pursue spiritual things with a more powerful passion than that with which men of the world follow after gold and fame."⁴⁴³ This represents a type of fervor not beyond the reach of the religious who consecrates her will to God by the vows. "The Orders understand how to inspire *mediocre* characters, and to educate them in a magnificent fashion to an almost superhuman degree of self-sacrifice."⁴⁴⁴ In the desire to persevere and to continue in the self-sacrifice of her first charity, the laws of both nature and grace aid the religious teacher to the attainment of this high end.

CONCLUSION

The content of the term citizenship has broadened and has come to comprehend all the relationships that are involved in membership in a community. It includes especially a sense of personal responsibility to the community and a willingness to serve it at the sacrifice of self-interest. Citizenship in this connotation exists in the form of an ideal to be aimed at rather than something already attained. The individual alone and in society are two different psychological beings. Whether the end of education be stated in terms of individual development or social improvement, the relation between the individual and society is so intimate that a definition of education must include both aims. The task of the school is to develop the germinal powers of the child, with the twofold aim of cultivating his personal virtue and preserving the strength of his own personality, and at the same time of developing his willingness to use his powers to serve the community.

At present the emphasis is on the social importance of the school, which is coming to be regarded as a social institution, and the teacher as a social worker. "Service and training for service of our fellow-men is, or should be, the keynote of modern education."⁴⁴⁵ This leads directly to the related subject, the equipment of the teacher. Teaching is a fine art. The teacher

⁴⁴³ Foerster, *op. cit.*, p. 131.

⁴⁴⁴ *Ibid.*, p. 143, note 1.

⁴⁴⁵ Perry, E. D., "Problems of the University," *Congress of Arts and Sciences*, *op. cit.*, p. 161.

is the only artist who cannot represent the qualities which she does not possess. It is essential that she shall exemplify and enforce by her own character those virtues that she is to cultivate in the pupils. "What you are, cries out so loud I cannot hear what you say," is a picturesque rendering of a practical maxim. Since qualities are vitally communicated, a spirit enkindles spiritual qualities in another; character begets character.

In the typical training school of the state teacher the training is essentially academic and professional. The moral training is incidental. However earnestly this school system favors self-sacrifice and self-devotion in the life of the teacher, it lacks the power either to engender it or to heighten it. In the training school of the religious teacher the daily practice of service strengthens the habit of sacrifice and service until it becomes second nature, and, as it were, organic, so that in the social and moral issues of the school her attitude is that of devotion to the common welfare. By the subtle power of influence, the pupils catch the spirit that cannot be taught. Both ideals and habits must be formed by daily contact with one who is thoroughly vital herself. The teacher who is successful in character-building strives to express in her own conduct what she would form the pupils to practice. "He that shall do and teach, he shall be called great in the kingdom of heaven."⁴⁴⁶ What the religious life does for training teachers in willingness for disinterested service is to create and maintain the conditions in which it not only can be cultivated, but in which it is unconsciously and in a degree necessarily cultivated, and to furnish to that end both the natural and the supernatural means, which may affect different individuals in varying degree, but which affect all unconsciously and consciously in a very considerable degree.

⁴⁴⁶ Matthew, V, 19.

(*The End.*)

FACILITY IN EXPRESSION

The writer has often heard remarks to the effect that the teaching of English in our Catholic secondary schools is, as a whole, most unsatisfactory. These remarks were made by Catholics, students from different Catholic schools, and even teachers. Curiously enough such persons were generally not satisfied with the above assertion, but qualified it by adding that the Catholic schools were far below the standard of the English courses taught in other secondary schools, public or private. The statement certainly is a sweeping one; and it cannot deserve much credence unless it comes from persons that have gone through the vast amount of inspection and research demanded for an adequate knowledge of the question. It is probably safe to say that this, like almost all general statements, was made without the requisite investigation of the true state of affairs. Certainly a glance at the bulletins issued by the Bureau of Education, notably Bulletin No. 2, 1917, on "The Reorganization of English in Secondary Schools," will reveal that the second part of the assertion is unwarranted. No one realizes better than the persons connected with education in the public secondary schools how quite unsatisfactory their English courses are when judged by results; and no one is making more strenuous efforts at reorganization and improvement. The main cause of dissatisfaction everywhere is a lack of the mastery of the English language, as a means of expression, in students who have presumably completed a full course in English.

Whether the effort at an improvement of these conditions in Catholic circles is commensurate with the amount of dissatisfaction, the writer is not able to judge. But appearances are against the supposition. Any attempt at reorganization must needs be a cooperative one if it is to have any permanent value. A clarion note was sounded—not of warning or even of "Follow, I lead," but of a genial "Join hands,"—in the *Teacher of English* column of the *Catholic Educational Review*. *The Teacher of English* has made an admirable start by laying down a sound basis on which must rest any move towards improving the teaching of English expression.

The discussion in these pages aims merely to be suggestive, either by awakening sympathy or by stimulating reasons for opposition. The point of departure is furnished by *The Teacher of English*. The latter aptly based a discussion of style on a quotation from Newman which calls style a thinking out in language. A clear style is the expression of clear thought; a flowery style of imaginative thought. Without thought style has no meaning. Without the proper emphasis on the thought that seeks expression, no educational method can lead students on to the acquisition of style, to the mastery of a language as the means of self-expression. Order, arrangement, and so forth, of the matter of a theme will avail naught if the diction is not made to mirror forth the exact thought of the writer. The style will be lacking in life, in fire, especially in that tone of sincerity which rings so true and strikes so sympathetic a chord in the reader's heart. Style will be something superimposed on the thought and not something through which the thoughts of the writer shine forth clearly and forcibly. How often do we not find—find, because we may be obliged to look twice—excellent thought concealed beneath an opaque verbiage, couched, probably for the sake of effect, in phrases that tempt the superficial to admiration. Many persons are not satisfied with stating simple and vigorous thoughts in a simple and forcible manner. Apparently the reader's or hearer's attention would not be sufficiently attracted to the language used, to the mastery the writer has of the art of expression. The attempt, so often sickening, to clothe indiscriminately in a high-sounding style all thoughts whatsoever is a prevalent vice. The aim is not so much at pompousness as at so-called cleverness. For a few hints as to the origin of this subjection of common sense to literary form, we refer the reader to our old friend *The Teacher of English*.

Before any person can claim even an ordinary mastery of the language he speaks, he must have acquired the facility, not only of thinking properly in words (whether a person can think without the aid of words, we leave to psychologists to decide), but of expressing these words orally when he wishes to communicate his thoughts. Of course, we realize how much is often gained by repolishing what has already been written. But even this is hardly possible unless one possesses a certain

facility, a habit of readily giving expression in language to the different thoughts existing in the mind—a habit we say, because its operation is, in the first place, intuitive and not reflective. It is this intuitive correlation of thought and word, more correctly of thought process and word process, that we consider the proper and essential aim of any method of teaching command of English expression.

Is there anything in Catholic education that may unconsciously prevent us from attaining this end effectively? Catholics have always pointed with pride to the discipline that their religion inculcates and that is so admirably exhibited in their schools. This discipline is made possible by the determined insistence on fundamental principles. And in our catechism, the most hallowed branch of our curriculum, which the pupils are so often made to learn and recite mechanically word for word, we teach them the proper modes of conduct by instilling into them the principles that should guide their actions. Is it not possible that this emphasis on theory, which is so effective and so indispensable in its place, may influence us also in branches where mere principles will be of no avail? If the teacher exists who spends hour after hour drilling into his (or her, always) pupils the principles of "rheticke," asking questions and requiring memorized answers, how much valuable time is not being squandered? How long cannot a class go on in that way without ever acquiring facility in expression? Still worse would it be, could such a procedure be imagined in an English class, if the teacher presented his questions in such a way that the pupil would need answer only a "yes" or a "no;" or if the teacher completed every answer as soon as a pupil had stammered out two or three words. A method of that nature would strike at the very heart of the course, whose watchword should be practice and effort on the part of the pupil.

There are no *a priori* principles of good expression except those of common sense. The different theories and principles of good writing are gathered from the practice of the best writers, and they are useful to us as guides. However, we do not accept them merely because they were distilled out of the best literature of the best writers, but because our common sense approves of them. If the aspiring literateurs are

drilled too rigorously in these principles and instructed to keep them unfailingly in mind when writing, they will look upon their work as something extraneous, something apart from their minds, and not the embodiment of their inner selves. They will look upon the theory as something superimposed upon facts and not as something naturally emerging out of them. Then, too, these "best writers" belonged to a different time and a different atmosphere. To imitate them too closely is to tear oneself away from the living present. The pupils must learn rather that linguistic expression is an unfolding of the mind, that it is not only vitally connected but identical with their thinking. The goal they are to strive for is rather a spontaneous and intuitive process, the ability to change immediately into language at least all ordinary thoughts that may present themselves. No amount of theory can do this; the only hope lies in practice. If an old notion, entertained sometimes by some persons, that education means the injecting of knowledge rather than the exciting and proper direction of impulse and enthusiasm, is false in general, then it is doubly false in the most practical of all branches of study.

The need of practice has long been recognized by English teachers, and the slogan in the circles of English teaching has long been: Enough composition work. However, the reports of investigations show that abundant written exercise has not brought all the desired results. The explanation is not far to seek. While ability at a ready and good oral expression of thought also implies the ability to express oneself in writing, the contrary is not necessarily true. There is a wide gap between the written home task of the student and a ready oral expression, for in the one case he has ample time to sit down, arrange his thoughts, and wait for words to come. It thus happens that many pupils will acquire marked ability at written composition, but be at a loss for words in oral expression. Extempore composition will remedy the deficiency somewhat, but even here the pupils will too easily make a wide distinction between the spoken and the written word.

During the period of attendance at secondary schools the mind and temper of youth is most malleable, educators say, and this period is therefore the most propitious for implanting the habit of proper expression. When the mind is at ease,

language ordinarily flows freely. This can be seen readily in boys and girls when they are among companions outside of the classroom. There is no reserve visible then; and many a teacher is nonplussed at the volubility of some who are helplessly reticent in the classroom. A possible explanation of this is that all pupils quickly learn, if they ever were ignorant of the fact, that the language they use out of doors is not satisfactory in the classroom. The result is a sense of timidity, of self-consciousness, which is highly detrimental to a proper exercise of the "classroom" English unless the teacher is equal to the occasion. It is here that the teacher's personality must be made a powerful aid to the methods he uses for overcoming this condition. Correct and proper diction must be insisted upon, of course, but not in such a way as to intimidate the students. The latter must be made to feel perfectly at home in the classroom, to lose their self-consciousness, to forget themselves entirely. Abundant opportunity should be given all to express their thoughts freely. Reading of themes in the classroom has been proposed by some and scorned by others. Surely there can be no better introductory exercise towards familiarizing voice and ear to the schoolroom language, and towards bridging the gap that most students instinctively judge to exist between speech and the written word. The best means, however, is probably a free discussion in class, through which the pupils learn to use better language with the same artless, instinctive freedom with which they pour forth, though generally in different language, their joys and troubles to their companions outside of school. Such discussions are, as a rule, carried on with enthusiasm as soon as the students lose their feeling of stiff reserve. The discussions depend mainly on the teacher, and can be invented and varied by him indefinitely. In the experience of the writer a most profitable and enjoyable discussion could be aroused by requesting about ten students to express the meaning of a sentence or paragraph, each in a different way, and then asking others to weigh the differences of meaning and the merits of the attempts.

The different methods a teacher may devise can indeed give great facility in the wielding of the English language, but something more is necessary. Just as style is based on

thought, so the use of proper and elegant language is also a matter of disposition. Not only must the instinct for language be developed in the pupils but also the appreciation of good language, an appreciation of everything good. The writer believes that a development of correct mental habits is much more necessary for English than for some other languages. In some languages a whole sentence may be analyzed and corrected by mere reference to the endings of the words. Not so in English. All of this depends on the thought content of the sentence. And the different errors of grammar can be properly explained by no rules tacked on the language, as it were, but only by reference to the illogical thought that underlies the error. Thus the very grammar can be taught only by developing a sense of correct thought, a disposition that knows nothing of sloth or indifference. On account of this dependence directly, and not through the medium of many cold and formal rules, on the logical soundness of the mind, the teaching of English assumes a position of highest importance in the curriculum, even apart from the fact that English is our native tongue. This peculiarity of English expression gives to the teacher a host of opportunities to employ ways and means of drawing out the pupils, of engaging their interest and developing a disposition that will have its good influence not only in their power of self-expression, but also in every field of activity in which they may later be engaged.

VIRGIL G. MICHEL, O.S.B.

WAR-TIME TEACHING OF LATIN-AMERICAN GEOGRAPHY¹

"We need Latin America more than Latin America needs us," says W. J. Dangaix, in his pamphlet, "How Latin America Affects Our Daily Life."

This, to most of us, is a new point of view. We have been accustomed to thinking of Latin America as a mass of turbulent little countries, from whom we ask little except that they behave and toward whom we exercise a sort of indulgent, paternal oversight, which we are apt to illustrate by rather hazy notions of the Monroe doctrine.

As a matter of fact, while the Monroe doctrine has been of vast help to the Latin Americans, in formulating it, President Monroe had at least the corner of an eye to the great business of protecting ourselves. The advantage of keeping European nations from setting up colonies in any part of the New World is evident in the present world war. If a German or Austrian dependency were a part of Latin America, we would have a situation similar to that in South Africa. In addition, an enemy base for submarines and supplies so near to our doors would be a serious handicap in carrying out our part in the war, not only through the necessity for protecting our own shores from so near-by an enemy, but through the difficulty of obtaining the enormous supplies from the vast Latin American storehouses, upon which the carrying on of the war depends so much.

Mr. Dangaix says: "We would have been in a sad plight in equipping an army, safeguarding its arrival in France, housing it in canvas tents on the battlefields, and sustaining it there with our agricultural and meat products and the necessary ammunition, were it not for the nitrate fields of Chile, which are also directly connected with the protection afforded by our highly efficient navy, forts, fortifications, and defensive mines.

It is an undoubted fact that Latin America is with us from the cradle to the grave, every day of the year and in every condition of our lives, although many of us are not aware of it.

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When we dress in the morning, the material for the shoes on our feet and the clothing on our backs may have come from the pampas of Patagonia, Argentina, and Uruguay, or from Chile and the uplands of Peru.

When we eat our meals during the day, the early bell peppers, snap-beans, tomatoes, and other vegetables served to us may have come from the Isle of Pines, and the juicy beefsteak, roast beef or mutton chop may have come from far-off Argentine or Uruguay, instead of from Kansas City or Chicago.

When we buy our friends or ourselves a box of candy, the coloring in the candy may be made from the cochineal, a Latin American bug living on the cactus plants of Mexico and Central America, while without the large quantity of sugar which we obtain from Cuba (more than 52 per cent in 1915), it is doubtful if the price of the candy would be within the possibilities of most of our purses.

When we go to the dentist, the cocaine which saves us from the old-time agonies of tooth extraction is a product of the leaves of the cocoa plant, which is successfully cultivated in Peru and Bolivia, and if we have a decayed tooth filled with platinum, the chances are that the metal came from Latin America, whose output of this precious metal is exceeded only by that of Russia.

The doctor gives us quinine and castor oil from the same source, and without the rubber supplies of the Amazon valley many automobile factories would be obliged to close.

Even our chewing gum comes from Latin America. The basis of it is a sap called chicle, for which we are entirely dependent upon a tree which grows in the forests of Mexico, Central America and Venezuela.

Finally, when we die and are buried, the wood in our coffins or the cement in our mausoleums may have come from some one of these countries.

Much of our misunderstanding of the Latin American has been the result of the sort of instruction that has been given to children in our schools with respect to these countries. That Europeans look for Indians in New York City and have a wholesome fear for their scalps in Michigan and Ohio is due to the sort of thing their writers have given them to read. They have emphasized the unusual and the dramatic. Writers

respecting Latin America have followed similar methods. It is just as fair to give an impression of us as a nation on a basis of an Indian reservation and a Southern plantation cultivated by darkies as to give the impression of Latin America and its people that must follow a study of much of the material which our children read respecting them.

Here is a work for the teacher. Latin American products as genuine needs and Latin American peoples with cities, schools and a civilization like our own must be taught at least in conjunction with descriptions of folk customs and habits in remote or special regions. Classes must be led to see below the surface and appreciate the real history and attainments of these peoples. It is more important that pupils know that the Argentine Republic is said to have the most complete and efficient system of medical inspection in existence, even including free medical advice to teachers, than that they are able to glibly describe the picturesque attire of a cowpuncher from the pampas.

In the near future the boys and girls of the present will be the directors of the nation and its policies, and it is to them we must look to avoid a repetition of past failures in our relations with Latin America.

In the past the error of our viewpoint with respect to Latin America has cost us dearly. We have always been a profligate nation, but in none of our acts have we shown such utter disregard for expenditure as in our Latin American trade methods. This is illustrated by the fact that, although we have used one-half of the world's tin output, until our trade with Europe became disrupted because of the war, we have never bought our tin from the source of supply. Instead, we have purchased the refined tin (one-fourth of which is mined in Bolivia) from European middlemen. In consequence, we have been paying the entire profits on one-half of the world's supply of tin, resulting from mining and milling this tin, including the big ocean freights on the ore, to the reduction works or refineries in Europe, shipment of the refined tin to the United States, brokers' commissions, insurance, etc. It has only been since the beginning of the European war, when our supply of tin was interrupted, that we tardily began to correct this extravagant method of obtaining our supply of tin by building our first tin refinery, which enables us to refine the tin ores which

we are now importing, in increasing quantities, direct from Bolivia.

Following the war, there is bound to be a commercial reorganization of the world. The part we play in this reorganization will depend upon an understanding of our own problems and needs, and of the problems, needs and lives of other people. Latin America does not need us as much as we need her. Common sense should show us the wisdom of approaching this reorganization with readiness and intelligence.

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PRIMARY METHODS

The days of oral spelling and spelling-down matches have really passed. It would be difficult to find anyone familiar with psychology who would undertake to champion those methods. Nevertheless, teachers who were brought up on the old methods reluctantly part with them, and today one occasionally meets parents and teachers who are not convinced of the value of the new procedure. If a pupil must know how to employ the proper letters in writing a word, they fail to see any good reason why he should not begin to learn the art of spelling by learning the alphabet, and learning how to make syllables and how to build syllables into words.

If such teachers are old and have back of them many years of honorable service, it would probably be kindest and best for all interests concerned to employ them in teaching other subjects than spelling. At least, it would be wisest to direct their efforts toward assisting the mental development of older pupils. Before they can understand the principles underlying the teaching of spelling, such teachers will have to completely change their point of view on the whole educational procedure, and with advancing years it becomes increasingly difficult to make these fundamental changes.

Nature impels the young child to develop the large bodily movements from which precision and details are entirely absent. In the instinctive play of childhood the movements of the torso and the limbs are constantly called into requisition. Running, playing tag and leap-frog, or rolling down the hill-side, wading in the puddles, making sand forts, corn-cob houses and mud pies are occupations that nature herself selects. The boy at a comparatively early age may take to playing marbles in the springtime, but in this game there is considerable room for the larger bodily movements. "Jacks" must have been invented by some old maid. No real boy would ever play the game from choice, and if the little girl plays the game it is purely from imitation of her elders. There is too much precision required for the young child.

In the old method of teaching writing precision was stressed from the beginning. Some of our readers will doubtless remember the copy-books of their childhood days, in which the

ruling of the paper measured the height of the small letters and of the various loops. In fact, the ruling went much further than this. I can still remember the little squares in which I was required to make diagonal lines, and then to make "pot-hooks" and "pot-hangers" as the teacher called the "u" loop and the "n" loop. When my pen spluttered the ink over the page and failed to produce artistic results touching the tangential lines at just the right points, good Sister Agnes would sit beside me for a quarter of an hour at a time holding my hand in hers and guiding the pen in the way in which it should go. Of course it would be really startling to find a teacher in these enlightened days still following this ancient method. But it would not be difficult to find teachers today who continue to be governed by the erroneous principles underlying this ancient method. It is probable that the school authorities have adopted the Palmer method or some other muscular method of penmanship, which demands the employment of the larger arm movements instead of depending wholly on the movements of the fingers, and, of course, the teachers will dutifully employ the method imposed. But when we observe the teaching in other subjects we are inclined to doubt whether the teacher employs the Palmer method because she is convinced of the truth of the principles on which it rests. We find it difficult to escape the conviction that she employs the method under obedience or because she has seen and is convinced that the results obtainable are better than those obtained in the old way.

Naturally, we appreciate the spirit of obedience which leads the teacher to employ, to the best of her ability, the method imposed by legitimate authority, and, equally, of course, we commend the intelligence of the teacher who will be governed in her method by the nature of the results obtained. But however valuable authority and results may be as governing principles, they are not sufficient. The teacher's work can never reach the highest level until she has a clear understanding of the underlying principles involved in the process. She must not only know that a given method produces the most desirable results, but she must know just why it produces such results.

The muscular system is employed in the teaching of pen-

manship because it has been abundantly demonstrated that it produces better results with less expenditure of time and energy than the old method, and it is to be presumed that it is the demonstrated superior efficiency of the method that has led to its general adoption. When we go further and ask why the muscular system produces better results, it is psychology and not experience or authority that must answer, and the answer is clear and simple: the muscular system produces better results than the old system because it conforms to the law of developing muscular control which requires that we always proceed from the general to the particular. It is the same principle that governs the play instinct in the adoption of the successive games and plays from "pump-pump-pull-away" to golf. The larger movement gradually gives way to precision and detail. This principle is never violated with impunity. When the boy in his earlier attempts at public speaking undertakes to make gestures while his attention is riveted on the motions of the fingers and the wrist, the results will invariably be a stiff and awkward performance. For life and grace, the movement must flow from the torso outward to the finger-tips.

In the teaching of art this same principle has long been recognized. I remember, on one occasion, having come upon a teacher in an elementary grade who was endeavoring to develop artistic skill by having the children trace the pictures instead of attempting to produce them by free hand. But this was a solitary instance and it occurred many years ago, and the teacher really made no claims to method in her work. The practice is universal among art teachers of having the pupil proceed from the general to the particular.

This principle is not confined to the cultivation and control of muscular movement. It applies with equal force in the realm of mental life. Everywhere the procedure is from the general to the particular, from the apparently homogeneous germ with its wealth of latent possibilities to the full epiphany of the adult. We are acting in accordance with this principle in teaching primary reading when we begin with the complete utterance, whether it involves one or many words, and gradually lead the child into a recognition of the several component words. This principle demands no less imperatively that

in teaching spelling we proceed from the writing or reproduction of the utterance through the separate words to the individual characters. Hence, we do not begin the teaching of spelling by leading the child to put letters together to make syllables and to put syllables together to make words. Nor do we begin, as in the old days, with monosyllabic words, and then proceed to words of two syllables, etc. It is easier for the child to recognize the word "breakfast" than to recognize such monosyllabic words as "is," "in," "it," because the word "breakfast" has many more striking characteristics to separate it from the words by which it is accompanied.

If the principle involved is clearly recognized it will be seen at once that oral spelling can find no place in the primary room, and it will be seen at the same time that it is a grievous mistake to dictate isolated words to a child in the endeavor to teach him spelling. The child should be led to reproduce only complete utterances, which, in a few cases, of course, may consist of a single word such as in the imperatives, "run," "hop," "skip," "jump." The child must, from the beginning, be taught to regard writing as an important means of self-expression, and correct spelling must come to him merely as an essential element in the art of writing.

If the principles here laid down be accepted, we can proceed at once to eliminate a number of things from the primary rooms. First, we must banish wholly oral spelling; secondly, we will scrupulously avoid all attempts to teach the children to write or spell words that are not being used intelligently by the children to express their thoughts and feelings; thirdly, we will never dictate isolated words for the children to reproduce in writing, but on the contrary will lead them to express their thoughts in complete sentences made up of words which are spelled correctly.

The principle under consideration here goes much further than this. It demands that the word or utterance, as the case may be, is allowed to make a general impression quite vague at first, but becoming distinct with successive repetitions. When the visual memory picture is sufficiently distinct to function, enabling the child to recognize the word without effort and with but slight aid from the context, then, and not until then, should we undertake the task of bringing out all

the details of the word clearly and distinctly in the visual image.

In most of the current primary methods the new words which occur in the reading lesson are printed at the head of the lesson or at its close, and the children are drilled on these words. It is evident, however, that such a procedure runs counter to the principle laid down that we must proceed from the general to the particular, from the latent to the explicit. The word must function as a whole, *en masse*, as it were, before attention is directed to such details as correct spelling or the correct formation of the several letters employed in writing it. It is, therefore, a serious mistake to ask the child to spell a word until he has grown more or less familiar with it through meeting it in several different contexts.

It is highly important that the word as a whole has been allowed to make its impression before we proceed to develop the details, and it is scarcely less important that the development of the details be secured before the word is allowed to become completely automatized, so that it will continue to function while remaining in the marginal or subconscious area. Defective spelling may usually be traced to a failure to observe one or both of these rules. The former rule, as we have seen, rests on a well-known pedagogical principle. The psychological reasons for the second rule are not so generally appreciated, although the condition was recognized at a very early date. It was, in fact, this principle that justified the old Greek musician who demanded a double fee from such of his pupils as had received instruction from another master, on the ground that it cost at least as much effort to undo the faulty teaching of another as to build up the correct habit where no previous habit had been established.

If attention is directed to the details of the forming mental image, before the image as a whole has been well established, the result will be hesitation and uncertainty on the part of the pupil, and the image will never function securely. But once concentrated attention is no longer needed for the recognition of the word, it is eminently desirable that it be directed to the details before the word is so deeply imbedded in consciousness that change or alteration of the details will have become needlessly difficult.

If all the children had equal visualizing power it would be comparatively easy to determine empirically how many repetitions of the word in different contexts should be permitted before the child is allowed to undertake to write it. We could then turn to the reader and mark the words that had been presented the requisite number of times, so the teacher would see at a glance just which words were to be employed in her spelling from day to day. But anyone at all familiar with children will recognize the fact that it will require ten repetitions to make as deep and clear-cut an impression on one child as may be secured through three or four repetitions in another child. Before the teacher can undertake to teach spelling in accordance with the demands of the elementary principles of psychology, therefore, she must be in possession of the requisite data, both as to the relative visualizing powers of her children and as to the number of times in which any given word in the lesson has previously been used in different contexts.

In our manual of primary methods and in our primary books we have endeavored to place this data within the reach of any teacher who may desire to follow our method and to cooperate with us in the attainment of results. On page 341 and the following pages of the *Teacher's Manual* will be found lists of the words used and not thoroughly known by the children in each story of the first two books. It will there be seen that the first story in the First Book, "Looking for Breakfast," contains forty-two words, and that these forty-two words have been completely mastered by the children through blackboard exercises and drills on the first thirty-eight chart sentences. The lesson is, therefore, intended merely to establish the children's confidence in their power to read from a book, and to give the teacher opportunity to teach them how to hold their book, etc. In the second story, "Building a Nest," it will be seen that of the eighty words used, forty are familiar to the children who have mastered chart sentences from 1 to 52. The remaining forty are incompletely developed. Four of these are new words, that is, words which appear for the first time in either chart or book. Seven words are listed as "2" words, that is, they have appeared for the second time. The number placed in brackets after each word is the number

of the chart sentence where the word occurred for the first time. (See pages 330 ff. of the *Manual*.) Two of these seven words occurred in the earlier part of the same story. There are four "3" words, one of which appeared in a chart sentence for the first time, and appeared for the second time in an earlier part of this same story. The words are similarly given for each repetition up to and including the "9" words. Words repeated for the tenth time do not occur until we reach the fifth story, "Father's Welcome Home."

The teacher who is preparing to teach the First Book should turn to the story, "Building a Nest," and write the figure "1" under the words "apple," "had," "home," and "robins," where these words occur for the first time. She should write the number "2" under the words "away," "home," "robins," "spring," "then," "this," and "up," and similarly, she should write the numbers "3," "4," "5," "6," "7," "8," and "9" under the appropriate words. She should do this for each story contained in the book. Her copy will thereafter show her just what repetition value attaches to each word in the lesson which she is teaching the children, the supposition being that every child in the room has completely mastered the reading, writing and spelling of all the words that have appeared more than ten times in different contexts. The teacher's next step must be to determine the relative visualizing powers of her children. This task may well be deferred for a few weeks. It should then be undertaken in the following manner:

The teacher should dictate brief sentences made up of words from the story under consideration, which have no numbers under them. Every child should be able to write these words with ease and to spell them correctly. A number of sentences may then be dictated, each of which contains a "10" word in a context of known words. There may be present in the class children whose visualizing power is so poor that they stumble over a "10" word and fail to write it correctly, in which case "10" should be written in the register opposite the child's name. We will speak of such children hereafter as "ten" children. The "ten" children should then be called by name and assigned a task that will keep them busy and interested, while the teacher dictates to the class sentences, each one of which contains a "9" word in a context of known words.

Children who fail to write these words correctly will be marked as "nine" children, and assigned work while the residue of the class are tested out on the "7" words, each in a context of known words, and those who fail will be marked as "seven" children, etc. It is probable that there will be found a group of children who will be able to reproduce the words after the fifth repetition. These would be known as "four" children. The teacher may now proceed to arrange the children in their seats, putting the "four" children in one row, the "five" children in the next row, etc. This arrangement is but tentative, but it will serve to illustrate the procedure. After the next story has been prepared, read and dramatized, the teacher should call out the "four" children and test them by dictating to them all the "four" words contained in the story, each in a separate sentence of known words. This group of children should then be sent to their seats, while the "five" children are called to the blackboard and try out their strength on "5" words. Each of these words is met for the fifth time in a different context, and they were used in a preceding drill by the "four" children either on the same day or on some preceding day. When the "six" children are called to the blackboard, the "6" words which they are required to write will have appeared in six different contexts and in two drills, one by the "four" children and one by the "five" children, and so on until the "nine" children will be called upon to reproduce words which they have met in nine different contexts and which they have witnessed in five drills by the other groups of children.

In this procedure, the children help one another. Those who need most help get most help, and those who need less help get less help. Those who need many repetitions to secure a distinct and permanent mental picture of the word are given the necessary number of repetitions, and all the children are making the same effort, while all are mastering the same vocabulary. None of the children should be aware of the inequality in the ability of the children to reproduce the words, unless the teacher is unwise enough to reveal the fact to them.

It will soon be observed that the work grows easier for the children, and the children who have been "nine" children for some days may be moved into the "eight" group, while some

of the "eight" children may be moved into the "seven" group, etc. Of course, a mistake may be made by the teacher in thus raising the visualizing index of the child, but the mistake may be easily remedied by lowering it on the register.

It will sometimes happen that a child will fail suddenly and surprisingly in her efforts to reproduce a word. She may, for example, be a "seven" child, struggling with the word "what" on page 84 of the First Book, and failing lamentably. If the teacher will turn to the alphabetical list on page 432 of the *Manual*, she will find that this word occurred as a "5" word on page 70, and as a "6" word on page 73, and on consulting her register she may find that the child in question was absent from school when these two pages were being studied. Consequently, the word "what" is for this child not a "7" word as was supposed but a "5" word. The child should receive more drill and help from teacher instead of a scolding.

Where the method is followed with care all the children will be found to proceed joyously and rapidly in the mastery of a written vocabulary and in their power of distinct visualization. Spelling will have been achieved with little or no effort, and the visualizing power developed will be useful in many other portions of the field.

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

A METHOD OF TEACHING THE NOVEL

The attached memorandum on the teaching of the novel was prepared very informally and without thought of its reproduction in print, but the progressive scheme which it offers for the teaching of the novel in a consistently developing way, from the grades through high school into college, is so interesting and presents so many valuable suggestions that we are led to publish it, persuaded that its author will forgive our temerity.

A Method of Presenting the Novel

Type I

(a) In presenting the novel to the grades.

1. The Approach—Historically, biographically, geographically, or in any other way that may be desirable or necessary, such as studying types of people, etc.
2. Read it through in class, at least the main parts, the pupils to report the thought content from private reading of the other parts.
3. Reread striking scenes or descriptions.
4. Make an estimate of the characters. Which one would each child like to have for a friend, and why?
5. Have each one tell why he would recommend it to a friend to read.
6. Have each child pick out paragraphs expressing action, repose, emotion, beauty, etc., recognizing the character words.
7. Bring out the moral contained.
8. Rewrite the story briefly in their own words.

Type II

(b) In presenting to the high school.

Points 1, 2, 3, and 4 the same as Type I.

5. Compare characters in the story or write a parallel between the hero or heroine of this story and that of some other classic.
6. Make a study of the plot, source, complexity, subplots.
7. Pick out: Setting, introduction, rising action, climax, falling action, catastrophe or adjustment, and conclusion.

8. Make a study of the author's style, sentences as well as paragraphs, figures of speech, force, emphasis.
9. Rewrite the exact thoughts of a short paragraph in their own language and compare with that of author.
10. Note the use of effects; write an "effect" on some other subject.
11. Tell whether the success of the story depends upon the plot or the characters.
12. Literary value of the work and value of its message, if it carries one.

Type III

(c) In presenting to a college class.

May need an approach and may not. There is often a greater enjoyment to the mature mind to be wholly unprepared.

1. After the content has been gleaned, the discussion of psychological development of character.
2. The reflection of the author's personality in characters.
3. The reflection of the political, social, or economic conditions of society in the characters.
4. The adaptability of the plot. See if the characters act according to their nature or just as the author chooses to make them do and speak.
5. The author's diction.
6. What rank should the work give the author?
7. Justify criticisms made of the work.
8. Write a book review of the novel.

S. M. C.,
Mt. St. Joseph-on-the-Ohio.

ON DRAMATICS AND THE VOICE

On March 25 Augustus Thomas, the playwright, delivered the address at the graduation exercises of the American Academy of Dramatic Art. It contained some excellent hints on acting and on the pursuit of the drama as a fine art, which we can reproduce here. We have numbered the passages because we want to shout three of them from the housetops—viz.: No. 8, No. 9, and No. 10:

1. "It seems to me that one of the most helpful things any one could do for you would be to fortify or to increase your respect for the profession you are entering. In all times in the

existence of mankind, even before there was a record or almost a tradition, the theater has existed, and that is because there is something in man's constitution that makes the theater necessary. It wasn't always the strong and respected institution it is now, and at times its members have been regarded as vagabonds. We are happy in the fact that it has so considerably developed since that time that the actor is now regarded as one of the most helpful members of society.

"William Allen White, in a little romance published a few years ago, said that the most important factor in will power is self-respect. A respect for your profession and its relation to our social life will be one of the most helpful factors in your career. Your great office is to lift those people in front of the footlights from the dull mediocrity of the monotony in which most of them are.

2. "Goethe says that only the hypocrite professes not to understand any crime that one of his fellow-men may commit. He fortifies this by saying that each one of us has in himself the inheritance of all the qualities that are in the human blood, and we, therefore, understand their crimes and have some potential tendencies toward them, just as we understand and have potential tendencies toward all things heroic. These tendencies have been submerged and controlled and almost obliterated by the inhibitions that civilization has cultivated. But they still lie deep in our subconsciousness, like irritating foreign bodies.

3. "Children in their play sportively evince these tendencies. Every boy likes to pretend to be a robber, or a fighter, or a David, or Goliat, as John Haberton says, 'something bluggy.' If we are wise parents, we let the children play and get the things out of their system. If we are not wise, we say to the boy of imagination, 'You are not a policeman, you are not a stage driver, you are not a highwayman,' and with sufficient denial we ultimately make him into a perfect business man.

4. "People in front of the footlights have some of these tendencies surviving, and when they come to the theater and see you play these various rôles and others they have not the time nor the opportunity to enact themselves, they get a vicarious expression of their desires. . . .

5. "When an auditor sits in front of a play that you are

presenting and surrenders himself to the characters that you portray, he adds those to his experiences, and through your work, in addition to the entertainment he has received, he has added just that much to his own personality.

6. "For this work your equipment can never be too high. By your equipment I mean your equipment on the three planes on which you will meet your audiences and your work—the physical, the mental, and the spiritual.

7. "You want to make your bodies as perfect for the work as your time will permit. If I were going to give you in one word the most valuable advice that I can find, it would be to relax, because relaxation is the secret of all power. Whether you are painter, or singer, or speaker, or player, to know how to relax at the proper time is the great secret. Don't stand in the wings before you are ready to come on and wring your hands in tension and anxiety. Relax. If you wish to go in front of the curtain for a speech, relax; and remember that you can't relax from half tension. Take a deep breath and let go completely. Repeat the performance if necessary. If anyone thinks you are frightened to death when you do this, let him think so, but relax and get the proper sea level for your effort. . . .

8. "Take care of your voice. Cultivate and make it a responsive instrument. Don't think that in the theater you have only to talk; that because you have talked all your life you are therefore equipped for your present duty. Proper speaking in the theater requires special cultivation of the voice.

9. "I would say, as one exercise, study and speak French—not German. The guttural quality of German will give you nothing that is useful to your equipment. French pronunciation is filled with dental and labial intricacies that will be most useful in all enunciation of your English speech.

10. "Read Shakespeare aloud. Study the long speeches, and when you find some particular polysyllabic difficulty go back and repeat and repeat until you have mastered it.

11. "Make your mental equipment as fine as you can. Don't waste time reading the newspapers, except the large headlines and editorials, to keep you informed. If you haven't time for anything else, read the Bible and Shakespeare.

12. "When you get a part, inform yourself about every reference and allusion to it. Don't depend upon the stage man-

ager to tell you what the author has meant. Make it a part of your mental equipment, because there is always an element in the audience that gets a pleasure from your own subtle understanding of every nuance in your lines.

13. "As to your spiritual equipment: Make it the center of all your intention to help somebody. Behind all the human family is a superior power seeking to express itself. Each one of us is in some degree its agent. When its force flows through us and we say, 'This is a good thing for me; I'll assess its contribution; I will take all I can of it,' it seeks other and more willing channels.

14. "Be unselfish. Help the fellow who is next to you, and you will find yourself constantly increasing in usefulness, in ability, and in power."

NOTES

Much space has been given in the book reviews of late to the discussion as to whether American literature is a true mirror of American life, or, indeed, whether we have, in the real sense of the term, any national literature that merits the name American.

Some critics claim the hastily written novels of the present day, with their scantiness of plot and barrenness of background, in no wise do justice to the wealth of romance and interest in the every-day life of the American people. Others insist we have no material for a truly absorbing novel, with an abundance of intrigue, politics, and social distinctions, such as flourish in the older society of the Continent and the Orient.

True it is that the average popular author, with his book a year, can scarcely be expected to furnish any very profound solution to the problems of his hero and heroine; but does not his hastily written tale, with its wealth of action and lack of philosophizing, and perhaps, too, a lack of finesse in dealing with social phases that mean so much to the cultivated ears of Old World audiences, express just that same lack in our national and social life?

As well expect a child to have the reminiscent outlook on life that a three score year and ten adult would possess, as to demand that a nation, with its virgin freshness yet intact, should possess the background for a literature as varied, as finished, and as profuse as the countries of the Old World.

American poets and novelists and essayists have no reason to blush for their art. America has been busy building the material foundations of the greatest of nations, and when the genius and time that has been required for these important assets of a people's greatness can be put to the more leisurely and elegant task of building up a national literature, we will have no cause to apologize for our country's greatness in the rank of letters.

Gaelic verse in English has an added interest to American readers at this time, when the little isle called Ireland is occupying so large a share of world attention in the realm of politics. Padraic Pearse, in his translation of Gaelic verse, offers a refreshing oasis in the heated desert of political controversy. They are as truly Gaelic as the folk songs taken out of the women's mouths singing the stanzas on the cottage doorstep in the cool of the evening, or the rustic countryman on the wayside swinging homeward to the tune of these musical poems. They are chosen mostly from the sixteenth and seventeenth centuries, the times of Elizabethan and Cromwellian oppressions, and do justice to the well-known perfect command of beautiful English of Mr. Pearse.

There is a tone of sadness in these poems, but there is also a tone resembling that of the Hebrew prophets, now denouncing the spoiler, and again hurling denunciations at their own people.

Thus, for instance, Angus O'Daly, in the year 1580, addresses the O'Byrnes of Clan Raghnaill on the eve of the battle of Glenmaclare:

"God be with you, heroes of the Gael.
Let no cowardice be heard of you;
Ye have never earned dishonor
In time of battle or of war."

It will not seem strange to our readers, in view of the radical changes the war has effected in our other habits of life, that it has materially affected our taste in reading.

The list of the season's books this year shows, for the first time in many years, the works of fiction outranked by other works of literature. A perfectly insatiable taste for war books seems to have developed since our country's entry into the

struggle, and the very profitable, but much neglected, study of history has sprung to the foreground in the public's reading list. Old, dusty volumes relating to the first Napoleon, books of poetry hitherto confined to the ultra-cultivated leisure class, and, lastly, but not the least, works on religion are in constant demand in our public libraries and in the book stalls.

The mind is so aroused by the stupendous struggle going on every day in the battle front of the engaging armies that involuntarily it turns the pages of the Past for some help in the solution of the present problem. History consoles, even if it does not help at the moment. Through the ages Right, given Time, has always triumphed.

And it is not surprising that the increase in books of religion should cause the Book of Religion to rank next to fiction in the season's books.

In the great crisis in life the heart involuntarily turns to God. Whether it be the god of the savage or the God of the Christian, the human soul in its agony turns to the One greater than he.

To those who may have read the poems of Henry Chappell, England's porter poet, the following story, told by Lieutenant Coningsby Dawson, himself an author of war note, will be extremely interesting:—

"It was in the railway station at Bath that I met him the other day. The meeting was purely by accident; I was visiting John Lane, of The Bodley Head. As we were leaving the platform, Mr. Lane said: 'This is where Henry Chappell works. I'd like to introduce you. This morning I published his volume, "The Day and Other Poems." We ought to find him in high feather.'

"In the yard a cab was drawn up against the curb; a Great Western porter was helping to heave a trunk on to the roof. He was a well-built man of middle age, white haired, with an extraordinary refinement in his face.

"While I was waiting to be introduced, Mr. Lane told me an anecdote, quite Johnsonian in its bluff justice and carelessness of convention. The Poetry Society was holding a meeting recently at Bath. It was quite obvious that Henry Chappell was the most widely known poet in the community, but nobody

had thought to ask him. Mr. Lane undertook to set matters right; but on speaking to Chappell was assured that it was impossible, as it was his turn to be on duty to meet the trains. Mr. Lane then went to the station master and proposed a bargain—that he, John Lane, the porter's publisher, should push the barrow and receive the tips during the hours that the Poetry Society was in session, and that Henry Chappell, the poet, should attend the meeting.

"The anecdote had reached this point, when the owner of the trunk tipped the porter, the cab drove off, and I was introduced. The situation was one after Carlyle's own heart; here was one whom he would have called 'an original man.'

"I at once commenced to tell him what had been thought of his poem in Canada and the States. He smiled quietly; he had heard rumors. I expressed the hope that his literary fame might bring him promotion. Again he smiled—a little incredulously I thought. 'But I'm no good at figures—never was. And I like being a porter.'

"When we parted we shook hands. As I walked away I glanced back. He was touching his hat; in doing so he touched my heart. His volume had been displayed that morning in every bookshop in England—it had been published less than eight hours. It was the proudest day of his life. He was celebrating the event by carrying on as usual, receiving tips, and trundling luggage. I saluted him—the one man in England who had expressed what was in our hearts when the literary men of two nations were groping after words.

"I have since learned that he made £100 out of his poem and gave it all to the Red Cross. That helps to explain the quiet dignity of the man—the way he rises above the simplicity of his situation."

A sale of books and manuscripts of rare interest is that of Mark P. Robinson of Honolulu, held at the Anderson Galleries, New York, April 29 to May 1. Among the many interesting items marked for sale are: The famous Venier 1479 edition of the Constitutions of Clement V, in the original wooden boards, covered with leather. A document signed by William Congreve, dramatist, 1719, London; a fine unpublished collection of Charles Dickens' letters; the first printed draft of the Constitution of the United States; a fine copy of Montaigne's

Essays, dated 1603; an autograph draft of an important letter by Edgar Allan Poe; Shakespeare copies of the second, third, and fourth folio editions, and one of the rarest of Shelley's works, an address to the Irish people, Dublin, 1812.

The first edition of Spenser's "Faerie Queen," autograph manuscript poem of Jonathan Swift, and an album containing 200 pen and ink pencil drawings by William H. Thackeray, are among the interesting items of the sale.

It is a matter of moment, too, that these interesting documents bid fair to stay in this country in the hands of book lovers.

M. McC. B.

RECENT BOOKS

CRITICISM.—*The Cambridge History of American Literature*. Edited by William Peterfield Trent, M.A., LL.D.; John Erskine, Ph.D.; Stuart Pratt Sherman, Ph.D., and Carl Van Doren, Ph.D. New York: G. P. Putnam's Sons. To be published in 3 volumes. Royal 8vo. \$3.50 per volume. Volume II. *A New Study of English Poetry*, by Sir Henry Newbolt. Boston and New York: Houghton Mifflin Company. *The Foundation and Nature of Verse* by Cary F. Jacob. New York: Columbia University Press. *The English Sonnet*, by T. W. H. Crosland. New York: Dodd, Mead & Co. *The Greek Theatre and Its Drama*, by Roy C. Flickinger. Illustrated. The University of Chicago Press.

SHORT STORIES.—*The Best Short Stories of 1917*. Edited by Edward J. O'Brien. Small, Maynard & Co.

LIBRARY.—*Library Ideals*, by Henry E. Leger. Chicago: Open Court Publishing Company.

TEXTBOOKS AND EDITIONS.—Modern Students' Library, edited by Will D. Howe. *English Poets of the Eighteenth Century*. Selected and edited by Ernest Bernbaum. *Pride and Prejudice*, by Jane Austen. 12mo. New York: Charles Scribner's Sons. 75 cents each. *Practical English for High Schools*, by William D. Lewis and James F. Hosic. 12mo. New York: American Book Company.

POETRY.—*Georgian Poetry*. Third Series. 1916-1917. G. P. Putnam's Sons. *The Melody of Earth*. An Anthology of Garden and Nature Poems from Present-Day Poets. Selected by Mrs. Waldo Richards. Houghton Mifflin Company.

T. Q. B.

EDUCATIONAL NOTES

TEACHING HIGH SCHOOL PUPILS THE INSECTS¹

The statement needs no amplification that to arrive at any results which are worth while in the teaching of the subject of insects in the high school the teacher must have well-defined aims which he expects to follow out. It is true also that in the last two decades high-school zoology teaching has undergone a distinct metamorphosis, if we are to judge by comparing the latest texts with the older ones. Considering the question as to whether the difference in the texts is accounted for by a change in aims or a change in method, I am inclined to think that the subject matter of our modern courses has been selected with a view to accomplishing purposes which were not thought of in connection with some of the earlier courses.

In addition to the magic transformations, exceptional beauty, examples of superior instinct and intelligence, and other interests, we have the relation of insects to man and other animals which gives the subject a solid, practical basis which is universal in its appeal.

According to Sanderson (1912), a conservative estimate of the tax imposed upon the people of the country by insects puts it at more than a billion dollars, and this does not include the havoc wrought by the typhoid fly, which probably amounts in loss to the people in money alone to another billion of dollars. Who pays the tax? The farmer who is more directly concerned receives a shorter crop, but he gets higher prices for the produce he has to sell, due to the depredations of insects. So, after all, the common people pay the price of ignorance. So the solution of the insect problem concerns each person, whether living in the city or on the farm. Information on the subject needs to be generally disseminated in order that we may not have the ignorant person who will breed insect pests to the detriment of a whole community or who will interfere with the problem of killing, either directly or indirectly, the song birds and other insectivorous animals by harboring uncontrolled cats, which

¹Read at the High School Conference, University of Illinois, Urbana, November 23, 1917.

destroy, on the average, according to Forbush, fifty song birds a year.

The principal purposes to be achieved in the study of insects should be (1) to awaken in the pupil an abiding interest in insect life; (2) to help the pupil to realize that the problem of insect control is one of interest to all persons, whether living in the city or on the farm, and that all persons should have some knowledge of insect structure, instinct, and metamorphosis in order that the problem can be intelligently dealt with; (3) to teach the pupils biological principles with the insects as examples; (4) to give training in original thought and accurate observation from a study of the living insect.

The selection of types for the work should depend upon the locality and the practical interests of the pupils. The insects chosen for use in a farming district should be, as far as possible, those which affect the farm crops of the region, or in some other way touch the life of the boys and girls. The selection of forms for study in the city should be such as to convince the pupil that he is face to face with the insect problem and should have a part in its solution.

In any case the choice should be made so that at least one stage in the life of the insect can be studied from the living form, and it will be better still if the whole life history can be studied in the laboratory or in the field from the living specimens. It is much more important that we are able to study the living animal than any attempt at following the phylogenetic sequence which substitutes preserved material for the living specimens. . . .

In order that the class may early have the data necessary for making a sanitary survey of the school district, the Diptera are taken for the second study. It is the intention in this work to show the house fly at its worst, so I make no apology for bringing into the laboratory such repulsive material as a seething mass of wriggling maggots. I had little difficulty this year at the time "the fly" was the topic, in stocking my laboratory garbage can with an abundant supply of fine material, by making a few select scoops of garbage from a pail which I found without a cover near the school.

The material with which each pupil is supplied at the beginning of the study of the house fly is a cotton-stoppered glass

tube, containing several full-grown maggots. But introducing the garbage can this year gave the pupils an opportunity to see without a great stretch of the imagination the effect of carelessness in the disposal of garbage. One peep into our garbage can was sufficient to drive the lesson home. At the close of the day's work the tubes containing the maggots are left lying on the side, so that the maggots can reach the cotton, into which they will work their way to pupate. In all probability, some pupae are found when the class returns the following day. The pupae develop in the cotton, and in due time come out of the cotton as full-grown flies. The pupils will surely see some of them emerging from the puparium. In case a pupa has formed between the plug of cotton and the side of the glass tube, the method an emerging fly uses in working its way through solid media by means of the bladder-like structure which extends from the front of the head is observed by the pupils with great interest.

Because of its relation to human welfare, the mosquito must be included in any well-ordered course in the study of the insects. Eggs, wrigglers, and pupae are usually found together in quiet streams and in ponds during the summer months. We have gotten them from standing water in a greenhouse in mid-winter. These are studied in small aquaria. But I have also found this material good for demonstration, using a live cell on the stereopticon. It is not unusual to see the imago emerging while the image is being thrown upon the screen. A few small minnows placed in the aquaria and a film of oil placed on the surface of the water in the live cell demonstrate in a striking manner the methods which may be used in dealing with these pests.

The sanitary map, which deals particularly with the relation of the existence of conditions favorable to the breeding of flies and mosquitoes to the prevalence of disease in the community, should be started as outside work as soon as the work in class with the flies is finished. We have a set of stereopticon views on the house fly as a carrier of disease which is used to introduce the work of the sanitary survey.

I have found by experience that when this work is begun it should be pushed through rapidly. The pupils will get more

data in a week if crowded than they will get in a month if the work is allowed to drag.

JEROME ISENBARGER,
School Science and Mathematics, March, 1918.

THE MOST COMMON FAULTS OF BEGINNING HIGH-SCHOOL TEACHERS¹

During the past few years I have collected from one hundred and twelve teachers at the end of their first year of instruction in the high school a considerable number of papers in which are frankly discussed the chief problems of teaching as seen by these novices. The writers, while emphasizing various phases of class management and technique of instruction, are, in the main, conscious of four main problems, namely, (a) the control and discipline of their classes; (b) their personal attitude toward the class; (c) their methods of teaching; (d) their own inadequacy, lack of preparation, and need of improvement.

The question of discipline is almost invariably mentioned. There is scarcely a paper that does not refer to it directly, and in the large majority of instances it is the chief problem discussed. Clearly, in the opinion of these beginning teachers, proper control of their classes is the all-important consideration in this first year of teaching. In this opinion they are probably correct. Common observation, as well as such investigations as those of Buellesfield² and of Moses,³ indicate that failures during the first three years of high-school teaching, the critical period for the teacher, are largely due to disciplinary troubles and related causes. Boyce,⁴ who has approached the matter of success in teaching from the positive side, agrees in placing good discipline as one of the most important elements that constitute success in high-school teaching.

However, it should not be concluded, either from the opinion of the teachers themselves or from the findings of investigators, that the majority of beginning teachers are seriously lacking in control over their classes, or that marked disorder is the

¹Read before the Society of College Teachers of Education, at Atlantic City, February 26.

²Educational Administration and Supervision, September, 1915.

³School and Home Education, January, 1914.

⁴Journal of Educational Psychology, Vol. III, and Fourteenth Yearbook of the National Society for the Study of Education, 1915.

rule. If the novice has the good fortune to obtain a position in a well-organized and properly controlled school, he should have no serious difficulty with discipline. My personal observations lead me to believe that in the good high school, even among beginning teachers, marked disorder is rare. Yet, doubtless, faults in discipline are much more frequent with inexperienced teachers than with those long in the service, partly for the reason that the older teachers have learned how to manage their classes, but chiefly for the reason that those who are conspicuously weak in class control have been eliminated from the teaching profession. If discipline in the first years of high-school teaching is a critical matter for a few teachers and the important concern of many, it is not because in itself it is the one overwhelming consideration. It is vital not because there are no other problems to be considered, but because, without reasonable control of the class, nothing worth while can be achieved, and because the success or failure of the teacher is so largely judged by the one question, "Can he hold his class and maintain reasonable order and attention?"

When the novice in high-school teaching has disciplinary troubles with his classes, this is due, according to my observation, to three main causes:

1. He lacks self-confidence; he is afraid of himself and afraid of his pupils.
2. He cannot adequately imagine consequences; he lacks the ability to picture what is likely to occur; he does not know the first symptoms of disorder.
3. He does not initiate the proper habits of class attention and provide the necessary routine from the outset. He lets matters drift until the class has acquired bad habits and the situation has become critical. Then he often acts too late. These three causes go together, and are the natural results of lack of experience and confidence.

Because the young teacher lacks self-confidence, he relies at times too much on others, and at times too little. Many beginning teachers throw the burden of the discipline of their classes on a superior, generally the principal. They have not learned the most important principle of pupil-control, namely, the teacher must manage the class himself. They invariably send offending pupils to a disciplinary officer or dismiss them

from the room, when such treatment means an ultimate report to the office.

On the other hand, because of this same lack of self-confidence, the beginning teacher is apt to conceal his troubles in discipline from his superiors and colleagues. He worries and broods over them, when a frank statement of his difficulties to those of experience and sympathy would generally materially help the situation. Inexperienced teachers have frequently asked me whether it would not be better for them to keep some of their failures in discipline to themselves rather than to take the risk of giving the impression that they are having serious difficulties, when, after all, matters might be much worse.

Because the novice lacks confidence, he is prone at times to act too slowly, thinking it better to let troubles take a definite form before he actively interferes. Again, he is apt to act rashly when class-control has reached a critical stage. On such occasions he frequently loses his head and goes up in the air.

While no teacher can hope to succeed without good discipline, while effective class-control is the *sine qua non* of good teaching, it is not good teaching itself. Unfortunately, it is too often regarded as such, both by teachers and by supervising officers. It is not to be wondered at, therefore, that the young teacher not infrequently looks upon himself as a pronounced success if he has succeeded in the initial problems of class-control. He exaggerates the importance of discipline, while he frequently is only dimly conscious of the vital matters that relate to the technique of teaching. According to my experience, few high-school teachers, fresh from college, who have had no practical courses in teaching methods, have any definite conception of method or its necessity in teaching. They often are guilty of astonishing wastes in instruction without recognizing that such wastes exist; almost without exception they "hear lessons" rather than teach, and are generally oblivious of the fact that each lesson should have a definite plan if it is to be properly taught. Far too many high-school teachers conduct their recitations without definite and carefully worked out plans; novices, as a rule, appear to have no thought of a plan unless it is emphatically brought to their attention. Even then, too frequently their first reaction is to consider the making out of such

a plan as a clear waste of time, or at least as an unnecessary burden.

All teachers waste time during the recitation; some experienced teachers waste at least 50 per cent of their time, while novices not infrequently waste more. I recall one teacher, who has since made a pronounced success, who frequently spent thirty minutes of the recitation period in history in dictating an outline for the study of the new lesson; another who sent half of his pupils to the blackboard in geometry and questioned the remaining half on topics that were not vital, apparently for the purpose of killing time, and who later permitted the pupils to recite their proofs in a voice almost inaudible, so that the class as a whole got no benefit out of the exercise; a third who confined all his attention to the pupil who was reciting, with the result that each pupil got on the average less than three minutes' attention during the forty-five-minute period; a fourth who talked most of the hour, while the class remained stolid and mentally inert; a fifth who spent one entire period in conducting a demonstration in physics that only the pupils in the front rows could see and so on. I would not, however, wish to give the impression that all or most beginning teachers are guilty of such serious faults as these. However, it has been my experience that these novices in teaching at the outset waste on the average at least one-third of the class exercise.

STEPHEN S. COLVIN,
School and Society, April 20, 1918.

THE RECREATION MOVEMENT

The effect of the war on the recreation movement in the United States is a matter of great concern to all who have known the unfortunate results in the allied countries of the letting down of the bars safe-guarding the physical well-being of the children, and the leisure time activities of the working girl and boy. The reports received of recreational activities conducted during 1917, the first year of America's participation in the world war, are very encouraging in their indication of increased development rather than retrenchment. Of the cities discontinuing their playground work during the past summer only seven, two of which were Canadian cities,

indicate that the work was abandoned because of the stress of war. In one of these cities the playground was turned over to the soldiers in the near-by training camp for recreational purposes, and in still another the ground was used for drill by the men in training. In three other communities gardening was substituted for normal playground activities. The official in charge in one of these cities reports, however, that this plan was not successful, and that every effort will be made to resume playground activities in 1918. The fact that fifty-two new cities started playground work last summer—an increase of 21.1 per cent over 1916's newly organized centers—and that at least thirteen cities have, since November, 1916, placed their recreation work on a permanent year-round basis with a superintendent employed the entire year, are encouraging indications of America's determination to make and keep her young people physically fit.

The Playground, April, 1918.

IMPORTANCE OF TRAINING NOW TO PREPARE FOR GREAT POST-WAR
RESPONSIBILITIES

There has never been a time in the history of the world when the training and discipline of the youth was as important as now. The present generation of high school students will have resting upon their shoulders the tremendous responsibility of rebuilding much of the world destroyed by war, and especially of bearing the commercial and industrial burden that must be assumed by America. Our country, of all the nations of the world, is practically the only one where the education and training of the younger generation can be carried on unimpeded. All wise counsel insists that there shall be no interruption in educational progress. All political, industrial, and educational authority, ever since the beginning of the war, has been urging the schools and colleges to redouble their efforts in order that the youth of today may be equipped for the life after the war. Someone has said that this war will really be settled about the year 1930, meaning that the nation that is to win out in this struggle for world domination, will be the one whose people have been trained to meet the enormous demands that will be made in the reorganization of the world. Even the military authority of the

country has added its weight to the others and has urged the young men of military age to remain at their studies in school and college unless summoned to the colors by the draft.

The opportunities for young men and women, trained in the arts and sciences, and in all the departments of industrial and commercial life, were never so great, as they will be at the close of this war. For three years the great educational institutions of Germany, France, and England have been practically closed. Just think what that means to all of the professions and technical industries not only in Europe, but in this country as well! Think of the loss of commercial prestige that Germany will suffer as a result of this war, in South America, in Africa, throughout the entire world! Think of the construction work that will have to be done, in rebuilding cities, railroads, highways, water systems; in bringing back to fertility and productivity thousands of square miles of devastated lands! What an opportunity for the young men and women of today! They must be trained in the next few years to fill those places in the professions; they must be prepared to enter the world of commerce with minds able to grapple with the new world conditions; they must develop the constructive ability and technical skill required for leadership in the great work of reconstruction. What a tremendous opportunity for the trained men and women of the immediate future!

To the question, "Where are these trained leaders to come from?" there can be but one answer—America; for here our youth have the opportunity for uninterrupted preparation, with schools and colleges and technical institutions of all sorts carrying on their work at top speed. Next to the preparation of our men for present military service our most important national duty is to prepare our youth for the strenuous industrial and commercial war that, inevitably, will follow the close of this world conflict. Nothing should be permitted to interfere with the work of the schools.

From a practical dollars and cents point of view there has never been a time when the rewards of education were as great as they will be at the close of the war. Hard though the times are, the parents should make every sacrifice to keep their children in school, not only for patriotic reasons but also for the sake of the great financial gain that will inevitably be

theirs if they are ready for the great opportunities that are surely going to come to them.

The great public school system of this country depends for its success, to an enormous extent, upon the hearty cooperation and support of the homes. We are teaching patriotism and talking patriotism, but after all the greatest patriotic service we can render at any time—and especially now, is to get our boys and girls ready for the big work that they must do in a very few years. We must speed up. This year is an important one in the life of your boy and girl, there must be no lost time, no failure.

MONTGOMERY C. SMITH,
American Education, March, 1918.

THE SCHOOL GARDEN

The United States School Garden Army is beginning to mobilize.

The whole plan has been carefully worked out and so far there hasn't been a single hitch in the programme.

The Secretary of the Interior, through the Bureau of Education, is calling upon State and County Superintendents of Schools and also upon the Governors of the different states, the mayors of the different cities, and school superintendents in cities, towns, villages and suburban committees, and asking everyone of these people to fall in line and get to work in the greatest practical volunteer campaign that has been started since the war began.

The Germans have organized their garden army years ago and just because they did do that very thing they have been able to laugh at the rest of the world for so long.

For back of every bullet and behind every shell and under and over every cloud of poisonous gas and running every submarine and directing every aeroplane is a man who must keep up his energies with food.

We might as well send our men to the trenches to face cannons and airships and poison gas and explosives dressed in a suit of pajamas with nothing but their bare hands for weapons, as to send our army overseas without enough provisions to keep them not only alive but in fighting trim when they get there.

Where are we going to get the food to send them?

We have just one storehouse from which to draw, and that storehouse is in the fertile fields and the rich harvests of our own country.

Our troops abroad need flour and sugar and coffee and tea and corn and meat—we must send them these things or be ready to bow our heads under the German heel.

There is no use blinking the fact a minute longer; the whole thing comes right down to the question of bread and meat, and enough of it.

If we send all that we raise abroad what shall we do here at home?

This is the time to begin to consider these things. We have been blind and dull of wit, and deaf and indifferent long enough.

From one end of this country to the other the people are beginning to realize what this question of food means. No wonder that the United States School Garden Army idea has taken such a splendid hold, not only in the imagination but of the stern, practical faculties of this whole country.

Five million school children mobilized into an army with officers and privates and sergeants—with drill and hard work and great rewards and splendid service.

What child is there on the face of the globe who would not be proud and eager to be one of such an army?

Have the schools in your district begun to organize?

Have you secured vacant land in your city to use for the garden?

Who is going to be captain of the first regiment in your town?

You don't know. Why not?

Aren't you interested?

You will be interested some day when that boy of yours comes home with a chevron on his sleeve or your girl is made a First Sergeant and wears a badge which tells the world that she is ready to do her bit for her country and her country's flag.

Why not interest yourself personally in this matter today?

Why not make this a part of your duty to Uncle Sam?

NEED OF TEACHERS

From every part of the country come reports of large numbers of teachers leaving the schools of country and city to enter some primary or secondary military service of the country or to engage in clerical, commercial, or industrial occupations at salaries or wages much larger than they received as teachers. Reports from the normal schools indicate that the number of students graduating from them this spring will be less than last year. Unless something can be done to relieve the situation, the places of many trained and experienced teachers will be taken by young teachers without experience or professional preparation. There are, however, in the country scores of thousands of persons, mostly women, of good scholarship and professional training, who have had successful experience as teachers but who have retired from active service. Many of these might render valuable service again in the school. As a means of relief in the present crisis, I recommend that they be called again into active service and that laws, ordinances, and regulations of school boards prohibiting married women from teaching in the public schools be suspended or repealed.

Since many of these persons quit the schools several years ago, it will be very helpful if they can attend a good summer school. I suggest, therefore, that the summer sessions of the normal schools, colleges, and universities provide special classes for these former teachers and make special efforts to induce as many of them as possible to attend these classes. In this way the summer schools can render a very valuable and unusual service.

This appeal to these persons to return to active service in the school room should be made in such way as to interest especially those who have had best and most thorough preparation and who, while in service, proved themselves to be most efficient. The appeal can be made on the basis of patriotic service. There are before us now just two matters of supreme importance: to win the war for freedom and democracy and to prepare our children and youth for good living and efficient citizenship in the new era which the war is bringing in.

If this office can be helpful to you in any way in this matter, kindly let me know.

Yours sincerely,

P. P. CLAXTON,
Commissioner.

MUSIC STUDY IN THE HIGH SCHOOL

The National Education Report of 1916 shows that in public and private high schools and academies, Music holds sixth place in a list of twenty-nine subjects. The subjects and the number of students studying them appear as follows:

English Literature, 724,018; Rhetoric, 718,075; History, 664,478; Algebra, 636,016; Latin, 503,985; Music, 415,655. All of these subjects, except Music, received full credits.

The same report shows the enrollment of the Special Departments of American Universities, Colleges and Technological Schools. Music, in these schools, has the second choice. It is exceeded only by Education.

Of the total school enrollment in the United States less than 2 per cent enter Normal Schools; Schools of Medicine, Law, Theology; Colleges and Universities; and only about 7 per cent of the High School pupils enter these higher institutions.

Ninety per cent of all high school pupils know in advance whether or not they will enter a higher institution. Since 93 per cent do not continue their studies, this large group should have the right, if they so desire, to choose Music as an elective subject with major credits.

The requirements found in this report will be an excellent guide for all Catholic High Schools that wish to give their students the opportunity for more serious music study. By demanding a certain number of prescribed subjects and making Music an elective with a maximum of one-quarter of the total credits, as outlined here for the Affiliated High Schools of the Catholic University, all High Schools can meet the just demands of pupil and parent in this subject.

The plan is feasible and by the use of an organized and correlated school text on music such as the Progressive Series presents, parents and educators are assured that the student, taking up music, will attain the same mental advancement and will put in the required time on music as he would on any other serious subject. This plan solves this troublesome question in a simple and successful manner.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The Trustees of the Catholic University held their Fifty-ninth meeting at the University Wednesday, April 10. Archbishop Shaw of New Orleans was elected a member to replace the late Archbishop Blenk. Bishop Dougherty of Buffalo and Bishop Corrigan of Baltimore were welcomed as new members. Resolutions of condolence were drawn up for the death of Archbishop Prendergast of Philadelphia, to whose wise counsel, generous devotion and practical cooperation the Board acknowledged its indebtedness.

The report of the Trustees' Committee on the new University Church, known as the National Shrine of the Immaculate Conception, was read, and the committee was instructed to continue its labors. Its members are Bishop Dougherty of Buffalo, chairman; Bishop Canevin of Pittsburgh, Bishop Shanahan of the University, Walter George Smith, Esq., and James J. Ryan, Esq., of Philadelphia.

It was decided by the board that the undergraduate department of the Schools of Philosophy and Letters should be reorganized under the direction of the Rector as a College of Arts and Sciences, with its own Dean and administration, to take effect at the opening of the scholastic year of 1919-20.

In the evening the Trustees' Committee on the new Gymnasium, so badly needed by the University, met a number of the older Alumni from New York, Chicago, Philadelphia, Boston, and other cities, and an earnest movement was inaugurated to raise the necessary funds for this edifice. Over \$15,000 were subscribed by those present, and an immediate organization of all the Alumni was planned with a view to raising by June 1 the means needed for the work. In spite of war conditions, or rather because of them, the gymnasium facilities are very badly needed, particularly a drill hall in which the newly established military training can be carried out in a satisfactory manner, enabling the University to meet requirements of the United States Government.

The annual oratorical contest held under the auspices of the Shahan Debating Society on the evening of March 22, attracted the usual large gathering of students to the Assembly Room, McMahon Hall. The speakers presented timely subjects for their orations which were all well received.

Mr. Edward L. O'Brien, '19, Massachusetts, as chairman of the meeting delivered the opening remarks. The following speakers appeared in the order mentioned: (1) Philip J. Sullivan, Law, '18, of Connecticut, "The War and Its Effects." (2) Harold S. Mitchell, Law, '18, of Connecticut, "The Red Cross." (3) Richard F. McMullen, Law, '19, of Maryland, "Why We Entered the War." (4) Edward J. McDonald, Philosophy, '19, of New York, "War Savings."

The judges were the Rt. Rev. Monsignor C. F. Thomas, D.D., of St. Patrick's Church, Washington, D. C.; the Hon. W. Gwynn Gardiner, District Commissioner, Washington, D. C.; and Mr. Daniel J. Callahan, local director of the War Savings Stamps campaign. They awarded the first prize, \$25 in gold, to Richard F. McMullen, and the second to Edward J. McDonald. The prizes were donated by Mr. Wade H. Cooper and Commissioner Gardiner of Washington. The University Orchestra, under the direction of Rev. F. Joseph Kelly, rendered three choice selections, contributing as usual to the pleasure of the evening.

One of the largest audiences seen at the University this year attended the concert given by the Paulist Choristers of Chicago in Graduate Hall on the evening of April 5. The Rev. William J. Finn, C.S.P., was present in his capacity as conductor. The students and invited guests filled the dining hall which was converted into an auditorium for the occasion, to its utmost capacity. Many distinguished officials of the government and diplomatic circles attended.

CATHOLIC COLLEGE TO BE REBUILT

The Christian Brothers of St. Louis, Mo., have recently announced the purchase of a tract of land of six acres in the picturesque hills of St. Louis county, adjoining Forest Park on which they will erect college buildings valued at \$200,000 to replace the structure destroyed by fire in October, 1916. The property on which the college was formerly located at Kings-

highway and Easton Avenue was sold to the city last year and has since been converted into a public park.

Plans have already been adopted by the board of trustees providing for an administration building, dormitories, gymnasium and an extensive athletic field, and work on the proposed buildings will be inaugurated in the near future. The construction of the new buildings will be under the supervision of Rev. Brother Baldwin, superior of the St. Louis province of the Christian Brothers.

The new site, owing to its more distant removal from the center of the city and the proximity of St. Louis' most beautiful park, although not so extensive as the former location, is ideal for educational purposes.

Inability to secure suitable buildings in St. Louis following the disastrous fire necessitated the temporary transfer of the college to Memphis, Tenn.

The college of the Christian Brothers is one of the oldest educational institutions in the Middle West, having been founded in 1848. It numbers among its graduates many of the eminent professional and business men of the Mississippi valley.

THE NATIONAL EMERGENCY IN EDUCATION

The present shortage of teachers, the necessity to provide more efficient workers in war activities, and the training of hundreds of thousands of men in short courses to meet wartime emergencies, are among the questions which have led the educators of America to act together to make necessary adjustment in education during and after the war. To that end, Mrs. Mary C. C. Bradford, President of the National Education Association, appointed a committee to represent the Association in mapping out a program for the "rebuilding of civilization through a war-modified education." Dr. Thomas E. Finegan, President of the Department of Superintendence, at the recent meeting in Atlantic City appointed a committee to cooperate with the National Education Association Committee. These committees with the members of the Executive Committee and the Board of Trustees of the National Education Association, met in Washington, March 7-9, and completed the organization of a Joint Commission on the national emergency in education.

and the program for readjustment during and after the war. The Joint Commission is composed of the following educators:

George D. Strayer, New York, N. Y., chairman; Harry Pratt Judson, Chicago, Ill.; Lotus D. Coffman, Minneapolis, Minn.; Elwood P. Cubberley, Stanford University, Calif.; David Felmley, Normal, Ill.; Mary E. Wooley, South Hadley, Mass.; W. C. Bagley, New York, N. Y.; William B. Owen, Chicago, Ill.; Thomas E. Finegan, Albany, N. Y.; Nina C. Vandewalker, Milwaukee, Wis.; Susan M. Dorsey, Los Angeles, Calif.; Payson Smith, Boston, Mass.; F. D. Boynton, Ithaca, N. Y.; J. A. C. Chandler, Richmond, Va.; J. M. Gwinn, New Orleans, La.; Mrs. Josephine C. Preston, Olympia, Wash.; Frank E. Spaulding, Cleveland, Ohio; J. W. Withers, St. Louis, Mo.; Mary C. C. Bradford, President N. E. A., Denver, Colo.; Robert J. Aley, Orono, Maine; Carroll G. Pearse, Milwaukee, Wis.; A. J. Matthews, Tempe, Ariz.; George B. Cook, Little Rock, Ark.; James Y. Joyner, Raleigh, N. C.; Walter R. Siders, Pocatello, Idaho; Agnes E. Doherty, St. Paul, Minn.

This Commission plans to enlist the services of all the educators of the country and to cooperate with all the agencies related to educational readjustment in outlining a progressive program of education. Adequate teacher training, a complete program of health and recreation, rural education, immigrant education, the education of adult illiterates, training for all forms of national service, the necessary war-time readjustments, and the coordination of war service in the schools, are among the problems to be considered definitely by the Commission. The Commission planned to meet in Washington in April and to make a preliminary report at the annual session of the National Education Association at Pittsburgh, June 29 to July 6.

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

The work of preparation for the September, 1918, session of the National Conference of Catholic Charities has been begun. In view of the disturbance of our national life and new problems caused by the war, the forthcoming meeting will be one of far-reaching importance. It will be necessary to take account of the new features of dependency due to death or disability occasioned by service in the army or navy and of methods of

relief established by the Federal Government. The work of Catholic charities and relations among them will be studied again, in the light of the extraordinary situations that confront us. None of our charities have escaped the influence of war conditions. It is proposed also to make a study of new tendencies in charity legislation and of policies of cooperation in the field of relief which have developed since the war began. The cordial relations which have been established between Catholic organizations and the American Red Cross will furnish occasion for the study of their relations in the immediate future. The selection of the American Red Cross by the Federal Government as its agency in the administration of Federal relief throughout the country introduces a new and powerful factor among the agencies which combat poverty. The full printed report of the 1918 meeting promises to be a most important contribution to our literature of Catholic charities, particularly on account of the new problems and new points of view that will be brought to expression.

The national conference was founded in 1910 at the Catholic University, Washington, D. C. It has held four very successful biennial sessions, and has published and distributed widely full reports of all of them. All Catholics and Catholic organizations interested in relief work may become members of the conference, may be present at all sessions and take part in all discussions.

The general work of preparing the program for the biennial sessions is in charge of committees on families, children, sick and defectives, social and civic activities. At the 1916 meeting a new committee on women's activities was created. Each of the five committees will take charge of two section meetings of the conference, at which particular problems will be discussed. In addition, there are five general sessions of the conference as a whole, during which larger aspects of Catholic relief work are discussed by leaders of national reputation in the field. There are usually about 450 delegates present. Approximately thirty States and seventy or eighty cities are represented. The conference has cordial approval and support from the Hierarchy, the Apostolic Delegate, and the Holy Father.

The national conference has already become a factor of far-reaching importance in the Catholic charities of the United

States. It has placed leaders in touch with one another and has facilitated communication among them. It has brought about already a marked degree of cooperation among our charities, and has been a source of real inspiration and measurable progress among them.

The St. Vincent de Paul Society, the Association of Diocesan Directors of Charities and a number of other organizations active in Catholic relief work meet in Washington with the National Conference of Catholic Charities.

His Eminence Cardinal Gibbons is honorary president, and the Right Reverend Bishop Thomas J. Shahan is active president of the Conference.

All requests for information concerning the conference, its meetings, reports, and conditions for membership will be answered promptly if directed to the Secretary of the National Conference of Catholic Charities, Catholic University, Washington, D. C.

ILLITERACY IN THE ARMY

In his recent letter to President Wilson and to the Chairman of the Senate and House Committees on Education, Secretary of the Interior Lane has made a vigorous appeal for immediate measures to be adopted to overcome the appalling amount of illiteracy in our country. He has produced striking data on this condition among the men of the National Army.

"I believe the time has come," he writes, "when we should give serious consideration to the education of those who cannot read or write in the United States. The war has brought facts to our attention that are almost unbelievable and that are in themselves accusatory. There are in the United States (or were when the census was taken in 1910), 5,516,163 persons over 10 years of age who were unable to read or write in any language. There are now nearly 700,000 men of draft age in the United States who are, I presume, registered, who cannot read or write in English or in any other language.

"Over 4,600,000 of the illiterates in this country were 20 years of age or more. This figure equals the total population of the States of California, Oregon, Washington, Montana, Idaho, Wyoming, Colorado, Utah, Nevada, Arizona, New Mexico, and Delaware. The percentage of illiterates varies in

the several States from 1.7 per cent in Iowa to 29 per cent in Louisiana. More than 10 per cent of it was in thirteen States. Half of the illiterates were between 20 and 45 years of age. It has been estimated by one of those concerned with this problem that if these five million and a half illiterate persons were stretched in a double line of march at intervals of 3 feet and were to march past the White House at the rate of 25 miles a day, it would require more than two months for them to pass. Over 58 per cent are white persons, and of these 1,500,000 are native-born whites.

"It would seem to be almost axiomatic that an illiterate man cannot make a good soldier in modern warfare. Until last April the Regular Army would not enlist illiterates, yet in the first draft between 30,000 and 40,000 illiterates were brought into the Army, and approximately as many near-illiterates.

"They cannot sign their names.

"They cannot read their orders posted daily on bulletin boards in camp.

"They cannot read their manual of arms.

"They cannot read their letters or write home.

"They cannot understand the signals or follow the Signal Corps in time of battle.

"There are 700,000 men who cannot read or write who may be drafted within our Army within the next year or two. Training camps for soldiers are not equipped for school work, and the burden of teaching men to read the simplest English should not be cast upon the officers or others in the camps. We should give some education to all our men before they enter the Army.

"There is even a larger problem than this that challenges our attention, and that is the teaching of the English tongue to millions of our population. Dr. John H. Finley, president of the University of the State of New York, in a recent speech, presented this picture which he found in one of the cantonments:

"How practical is the need of a language in this country, common to all tongues, is illustrated by what I saw in one of the great cantonments a few nights ago. In the mess hall, where I had sat an hour before with a company of the men of the National Army, a few small groups were gathered along the tables learning English under the tuition of some of their

comrades, one of whom had been a district supervisor in a neighboring State and another a theological student. In one of those groups one of the exercises for the evening consisted in practicing the challenge when on sentry duty.

"Each pupil of the group (there were four of Italian and two of Slavic birth) shouldered in turn the long-handled stove shovel and aimed it at the teacher, who ran along the side of the room as if to evade the guard. The pupil called out in broken speech, "Halt! Who goes there?" The answer came from the teacher, "Friend." And then, in as yet unintelligible English (the voice of innumerable ancestors struggling in their throats to pronounce it), the words, "Advance and give the countersign." So are those of confused tongues learning to speak the language of the land they have been summoned to defend. What a commentary upon our educational shortcomings that in the days of peace we had not taught these men, who have been here long enough to be citizens (and tens of thousands of their brothers with them), to know the language in which our history is written."

INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE

On March 17, by a unanimous vote of the Executive Board of the International Federation of Catholic Alumnae, the sum of \$100 was subscribed from the treasury to the war camp fund of the Knights of Columbus, recently begun in the Archdiocese of New York under the auspices of His Eminence Cardinal Farley. The sum was presented to Monsignor Lavelle, rector of St. Patrick's Cathedral, of New York City. A recent action of the Executive Board also elected Mrs. Daniel V. Gallagher, alumna of Sacred Heart Convent, Chicago, to the post of third vice-president of the I. F. C. A. Miss Regina M. Fisher, graduate of Mount St. Joseph, Chestnut Hill, Philadelphia, and chairman of International Press Committee, has been elected to the office of trustee of that organization. Miss Fisher has been requested by the Executive Board to continue her work as chairman of press committee.

We learn from the April bulletin of the Federation that the third biennial convention will be held at the Planters' Hotel, St. Louis, Missouri, October 16 to 20, inclusive, 1918.

The constitution provides, in Article VI, that each affiliated

association not in arrears for more than the current year's dues (Section 4) shall be entitled to representation on the floor of the convention by one delegate duly elected by her association (Section 2). Alternates duly elected may serve in the absence of the regularly elected delegates (Section 3). International officers and governors of state or province federations, by virtue of their office, shall have voice and vote in international conventions (Section 1). The Executive Board recommends that delegates to biennial conventions be graduates. The name and addresses of the duly elected delegates and alternates should be sent as early as possible to the International Chairman of Credentials, Miss Loretta Farrell (Josephineum Alumnae), 1426 Hollywood Avenue, Chicago, Ill.

According to the constitution, Article VIII, Section 3, there shall be a nominating committee at each convention to present a candidate for each office to be filled by election. This committee shall be composed of a delegate from each State and Province Federation who has been elected by the delegation to which she belongs. Governors are requested to send name of delegate to this committee as early as possible to the Recording Secretary, Mrs. John McEniry, 2005 Seventh Avenue, Moline, Ill. The Executive Board recommends that the delegate elected by the State to membership on the Nominating Committee be a graduate.

All resolutions appropriate to the aims of the Federation must be sent, typed in duplicate, before October 1, 1918, to the chairman of the Resolutions Committee, Mrs. T. F. Phillips (Visitation Alumnae), 4 Coventry Court, Dubuque, Iowa.

Any amendments to the constitution must be submitted before July 20, 1918, to the chairman of the Committee on Amendments, Mrs. Putnam Anawalt (St. Mary's of the Springs Alumnae), 533 Wilson Avenue, Columbus, Ohio. Proposed amendments shall be appended to the convention call.

Governors desirous to arrange for the transportation of a large party may take up the matter with the chairman of transportation, Miss Bella Sexton (Visitation Alumnae), 900 Van Buren Street, Wilmington, Del.

The following resolution, unanimously adopted at the Baltimore convention, it is earnestly hoped, will be unanimously put into effect by delegates and visitors to the coming convention:

Whereas, the chief aim of the International Federation of Catholic Alumnae is to uphold the ideals of Catholic womanhood; and

Whereas, the styles that fashion decrees are only too often a contradiction of these ideals; be it

Resolved, That we, in convention assembled, pledge ourselves to help counteract by our example this great evil.

The tentative convention program is as follows:

Tuesday, October 15

Executive Board meeting, 9 a. m.-5 p. m.

Resolutions Committee meeting, 2-5 p. m.

Amendments Committee meeting, 2-5 p. m.

Reception to officers, governors, delegates, alternates, and out-of-town visitors, 8 p. m.

Wednesday, October 16

Official Mass, Cathedral, 9 a. m.

Official opening, hotel, 11 a. m.

Greeting, Miss Stella Gillick, Governor.

Response, Miss Clare I. Cogan, President.

Officers' reports.

Adjournment, 1 p. m.

Department of Education.

Conference, Mrs. Hugh Kelly, Chairman, presiding, 2 p. m.

Adjournment, 6 p. m.

8 P. M.

President's address.

Reception to local alumnae.

8.45 P. M.

Meeting of Nominating Committee.

Thursday, October 17

Reports of committees, 9 a. m.

Adjournment, 12.30 p. m.

2 P. M.

Department of Social Work.

Conference, Mrs. Edward G. Paine, Chairman, presiding.

Adjournment, 5.30 p. m.

8 P. M.

Banquet.

Friday, October 18

Governors' reports, 9 a. m.

Adjournment, 12.30 p. m.

2 P. M.

Department of Literature.

Conference, Mrs. Daniel V. Gallery, Chairman, presiding.

Adjournment, 5.30 p. m.

8 P. M.

Final report of Credentials Committee.

Roll call.

Election of officers.

Saturday, October 19

9 A. M.

Report of Resolutions Committee.

Unfinished business.

New Officers.

Report of tellers.

Adjournment, 12.30 p. m.

2 P. M.

Meeting of Advisory Council.

Very Rev. Edward A. Pace, Ph.D., presiding.

Adjournment, 5.30 p. m.

8 P. M.

Address, Very Rev. Edward A. Pace, Ph.D.

Installation of officers.

Official closing.

Sunday, October 20

Convent Day.

Community Civics, by R. O. Hughes. Boston: Allyn & Bacon, 1917. Pp. xxii+505.

The author of this book is convinced of the value to be derived from having the pupil think for himself, instead of relying on the clear-cut statements and dogmatic definitions of others. He tells us that the three guiding principles of his work are: first, that a nation is safe for democracy only when it is composed of citizens who think seriously and intelligently and who act on their convictions; secondly, that the boys and girls of our schools constitute the source from which a thinking citizenship of this kind must be developed; and, thirdly, that everyone is in some degree his brother's keeper. The work is divided into four parts; the first considers community life; the second, the elements of community welfare; the third, the mechanics of our government; and the fourth, problems of national scope, which include financial problems, economic and industrial problems, and social problems. The work is written in attractive style. It is well illustrated and includes the usual questions at the end of each chapter.

THOMAS EDWARD SHIELDS.

The Essentials of Philosophy, by R. W. Sellars. New York: The MacMillan Co., 1917. Pp. x+301. Price, \$1.60.

Philosophy means a very different thing to different individuals. The author thus states his conception of the subject in a preliminary definition: "Speaking in general terms, we may say that philosophy is a persistent attempt to understand the world in which we live, and of which we are a part. This preliminary definition stresses the broadness of aim characteristic of philosophy. It is an effort of the intellectual man to answer fundamental problems and gain a comprehensive view of the universe." What features in the universe present the chief problems to our author may be gained by a glance at the twenty-four chapter headings, under which he attempts to cover the field. They are: What Philosophy Is; Common Sense and Philosophy; The Break-down of Natural Realism; Representative Realism; The Rise of Idealism; Skepticism; The Period of Preparation; The Field of

the Individual's Experience; Distinctions within the Field; The Reflective Development of these Distinctions; The Reference of Knowledge; Traditional Assumptions and Attitudes; Epistemological Theories; Truth and Error; Materialism and Spiritualism; Dualism and Critical Naturalism; The World is Known by the Physical Senses; Time; Substance and Substantiality; Mind, Soul and Consciousness; Reflections and Psychology; The Relation between Mind and Body; Purpose and Mechanism; The Place of Values.

Of course, space forbids more than the briefest discussion of these tremendous topics.

THOMAS EDWARD SHIELDS.

The History of European Philosophy, An Introductory Book,
by Walter T. Marvin. New York: The MacMillan Co., 1917.
Pp. xiii+489.

This volume distinctly disavows any purpose of adding to the well-established body of truth usually designated by the term, History of Philosophy. It aims at meeting the needs of beginners in philosophy—students in a secondary school. Accordingly, it avoids going into details of the philosophic systems presented, and it aims at establishing a close correlation between the philosophy of any period or country and the total life of which it is the outcome, that is, the literature, economic movements, social and religious life, etc. The outline of the great philosophical movements is sketched, but much of the labor of making these live is entrusted to the teacher and to the student's reading along the lines suggested by the text and by the teacher. The book is distinctively pedagogical in its character and aim.

THOMAS EDWARD SHIELDS.

Unmade in Heaven, A Play in Four Acts, by Gamaliel Bradford.
New York: Dodd, Mead & Co., 1917. Pp. x+138.

This play is well written and will be appreciated as a contribution to religious literature, but there is not enough dramatic action to render it possible as a play. The actors, with one exception, are descendants of the old Puritan stock of New England. Mrs. and Miss Wade are converts. Mr. Hardinge and his son are Unitarians. The son loves and is loved by Miss Wade. The

intense fervor of love on both sides is in strong contrast to the Puritanical restraint of former days. Mr. Hardinge completes the happiness of Miss Wade by finding his way into the Church. To make sure that his love for Miss Wade is not influencing him in this action, the young man goes to Washington, where, after a month's sojourn, he decides upon the step. But his ardent nature cannot stop at entering the Church. He soon regards it as his supreme duty to become a priest. Mr. Hardinge's father and a cousin of Miss Wade, who is in love with her, find themselves powerless to check this development in the young man's religious life, and find it equally impossible to reconcile themselves to the justice of young Hardinge sacrificing not only his own future, but that of the girl whom he loves and who loves him. In these non-Catholic members of the group, there is, however, a wonderful temperance and moderation in their attitude towards the Church. Of course there is a priest present, but he is little more than a part of the stage machinery.

THOMAS EDWARD SHIELDS.

The Discovery of America, a Pageant, by Thos. F. Coakley, D.D., 1917. Pp. 58.

This pageant does great credit to its gifted author. The lines are full of dignity and force. There is nothing superfluous. The narrative carries the reader straight through the heart of the great situations portrayed. The descriptions and the illustrations are so much to the point that it will make it easy for the stage managers to produce the splendid scenic effects envisaged by the author. This production will not only give pleasure, but it will produce much good by impressing upon the public the essential part played by religion in the discovery of our country.

THOMAS EDWARD SHIELDS.

Main Street and Other Poems, by Joyce Kilmer. New York: George H. Doran Co., 1917. Pp. 78.

Several of the poems included in this charming little volume have already grown into the hearts of many a magazine reader. Those who have learned to love the beautiful and tender spirit

that breathes through these verses will rejoice to have the collection at hand in the little volume which the publisher here offers. The poems were written to give pleasure to certain individuals, but the delicacy of touch and the sweet sentiment that runs through them cannot fail to give delight to the reader who may not have the privilege of knowing either the poet or the favored friend for whom he sings.

THOMAS EDWARD SHIELDS.

The Parish Theatre, A Brief Account of Its Rise, Its Present Condition, and Its Prospects, to Which is added A Descriptive List of One-hundred Choice Plays Suitable for the Parish Theatre, by Rev. John Talbot Smith, LL.D. New York: Longmans, Green & Co., 1917. Pp. v+90. Price, \$1.00 net.

Dr. Smith has given us in this little volume a most readable and instructive account of the parish theatre, in spite of the fact that he condenses what he has to say on the subject into forty-six pages. His chapter headings are: A New Institution; Its Advent in America; Present Conditions in the Parish Theatre; The Need of Organization; The Passion Play in America; A Forecast. The book should be in every parish school library. It will help to give a better appreciation of the function of the parish drama and will prove serviceable in determining the selection of suitable plays.

The Patriotic Reader, For Seventh and Eight Grades and Junior High Schools, by Katharine Isabel Bemis, Mathilde Edith Holtz, and Henry Lester Smith, Ph.D. Boston: Houghton Mifflin Co., 1917. Pp. ix+192. Cloth. Price, 50 cents net.

This little book presents a series of literary excerpts intended to cultivate patriotic feeling in children, and they bear upon the origin of our country, the glory of our history, our greatest leaders, Washington and Lincoln, the amalgamation of races in America, our country's ideals, our flag, national hymns and anthems.

The Kewpie Primer, by Rose O'Neill: Text and Music by Elizabeth V. Quinn. New York: Frederick A. Stokes & Co., 1916. Pp. x+118.

The Franklin Assembly Song Book, Prepared for Assembly Part-Singing in Public and Private Schools, edited and arranged by Samuel J. Riege, Mus. Bac. New York: Lloyd Adams Noble, 1917. Pp. vi+106.

"The Franklin Assembly Song Book is intended for part-singing in public schools where well-organized instruction in sight-singing obtains throughout the grades."

A Shorter Course in Munson Phonography, by James E. Munson. New York: James E. Munson Co., 1916. Pp. xx+256.

This volume contains a complete exposition of the author's system of shorthand, with all the latest improvements, adapted for the use of schools, and planned to afford the fullest instruction to those who have not the assistance of a teacher.

Worth While Stories for Every Day, Arranged, Compiled and Edited by Lawton B. Evans, A.M. Springfield, Mass.: Milton, Bradley Co., 1917. Pp. xiii+424.

This book contains very brief outlines of the stories given. They are intended to be told to children, not to be read by them.

Winning Declamations, And How to Speak Them, in Two Parts, by Edwin Du Bois Shurter. New York: Lloyd Adams Noble, 1917. Pp. xi+303.

Pieces That Have Won Prizes, Also Many Encore Pieces. Compiled and arranged by Frank C. McHale. New York: Lloyd Adams Noble, 1917. Pp. vi+349.

Philosophy and the Social Problem, by Will Durant, Ph.D. New York: The MacMillan Co., 1917. Pp. xi+272. Price, \$1.50.

The point of view from which the subject is considered is thus stated in the introduction: "The purpose of this essay is to show: first, that the social problem has been the basic concern of many of the greater philosophers; second, that an approach to the social

problem through philosophy is the first condition of even a moderately successful treatment of this problem; and third, that an approach to philosophy through the social problem is indispensable to the revitalization of philosophy. By 'philosophy' we shall understand the study of experience as a whole, or of a portion of experience in relation to the whole. By the social problem we shall understand, simply and very broadly, the problem of reducing human misery by modifying social institutions."

Conditions of Labor in American Industries, A Summarization of the Results of Recent Investigations, by W. Jett Lauck and Edgar Sydenstricker. New York: Funk & Wagnalls Co., 1917. Pp. xi+408.

This volume contains a wealth of fact, with a minimum of theory. Its aim is to present compact collection of the results of a large number of investigations and studies of conditions under which the American wage-earner and his family work and live. The author disclaims any critical discussion of facts, and offers no argument for or against any partisan conclusion or any remedial program. The facts are grouped under the following nine headings: The Labor Force; Wages and Earnings; Loss in Working Time; Conditions Causing Irregular Employment; Working Conditions; The Wage-earner's Family; Living Conditions; The Wage-earner's Health; The Adequacy of Wages and Earnings. The work should enable many intelligent readers to correct their views, and to form their judgments concerning our laborers and the labor problem, who would otherwise not be able to spare the time to consult the mass of facts compiled by the various investigations of labor problems which have been conducted during the past two decades.

Canon Sheehan of Doneraile, The Study of an Irish Parish Priest as Told Chiefly by Himself in Books, Personal Memoirs and Letters, by Herman J. Heuser, D.D. New York: Longmans, Green & Co., 1917. Pp. xix+405. Large 8vo. Cloth. Price, \$3.50 net.

Canon Sheehan won for himself a permanent place in literature by creating a new type of clerical novel, and a place in the hearts

of all who are interested in Irish character. His first work, "Geoffrey Austin," did not attract wide attention, but it found in Father Heuser, the editor of the *Ecclesiastical Review*, an appreciative reader, who discerned in it the gifts of the author and the power for good which lay in the pen of the man of such culture, clear discernment and ability to portray character and to enrich it with the environment of pathos and humor. "My New Curate" enabled all the world to see the accuracy of Father Heuser's judgment. This book was followed in rapid succession by "Luke Delmege," "The Blindness of Doctor Gray," "Glenanaar," "Lisheen," "Miriam Lucas," "The Graves at Kilmorna," "The Queen's Filet," "A Spoiled Priest and Other Stories." To these books he added: "Early Essays and Lectures," "Under the Cedars and the Stars," "Parerga," "The Intellectuals," "Lost Angel of a Ruined Paradise (A Drama)," a volume of poems under the title, "Cithara Mea," and a volume of sermons, "Marlae Corona."

Through his writings, the English-speaking world has come to know the heart and the mind of Canon Sheehan, but this will only whet the appetite for a full account of the man. No one could more fittingly have accomplished this task than the gifted editor of the *Ecclesiastical Review*, who played such an important part in directing Canon Sheehan's life-work.

THOMAS EDWARD SHIELDS.

Self-Surveys by Teacher-Training Schools, by William H. Allen, Ph.D. and Carroll G. Pearse, Ph.D. Yonkers-on-Hudson, New York: World Book Co., 1917. Pp. xvi+207.

Many of the surveys which have been made during the past few years deal with the schools directly. This volume undertakes to evaluate the program and methods used in teacher-training schools. Its advocacy, however, is in behalf of a self-survey of the normal school. But the author points out that the United States Bureau of Education, the Carnegie Foundation, the Rockefeller General Education Board and others who have thus far undertaken surveys of normal schools employed thereto outsiders, college professors, etc., instead of normal school teachers. It is pointed out that the normal schools inevitably must be surveyed to satisfy the public. Evidently, there are many advantages to

be derived from self-surveys. If improvement is to be made, it will be made more readily and more thoroughly if the need for the improvement is discovered and realized from within before the less sympathetic and less intelligent criticism of outsiders is offered.

Self-Surveys by Colleges and Universities, by William H. Allen, Ph.D., With a Referendum to College and University Presidents. Yonkers-on-Hudson, New York: World Book Co., 1917. Pp. xv+394.

The college has been the conservative, self-sufficient educational institution in our midst. Nevertheless, the recent trend of educational activity makes it evident that colleges, like all other educational institutions in our midst, must undergo before the public a thorough critical analysis or survey. It must justify its program, its method of teaching, the tenure of its faculty, the method of organization, the control of the various agencies for human uplift, which center in our great colleges. It is evident, that here, as in the case of the normal school, efficient self-surveys will be proven most satisfactory.

A First Book in American History with European Beginnings, by Gertrude Van Duyn Southworth. New York: D. Appleton & Co., 1917. Pp. xx+431.

The Committee of Eight of the American Historical Association has recommended the teaching of European beginnings of American History for the entire sixth grade. The present book aims at fulfilling the purpose of this recommendation, while changing somewhat the scope of the work. The author tells us that "the book, then, tells a simple story of the growth of civilization among the Greeks, the Romans, the French, the Spaniards, the Germans, and the English, and explains how each of these nations has influenced our government, our laws, our architecture, and our manner of living. This introduction is followed by brief accounts of the lives of men who by their actions have made for themselves places in American history."

Our Country in Story, by The Franciscan Sisters of the Perpetual Adoration, St. Rose Convent, La Crosse, Wisc. Chicago: Scott, Foresman & Co., 1917. Pp. 336.

"This little book, intended for use in the fifth and sixth grades of our elementary schools, embodies in a series of stories many of the more notable events in the history of our country. In these various narratives are portrayed the Catholic missionary, discoverer, explorer, and statesman, bringing out the influence of faith on character and actions. Another distinctive feature of the book is that, while it deals with projects and emphasizes the elements of cause and effect, it still contains all the ethical value of a biographical work."

Is War Civilization? by Christophe Nyrop; Authorized Translation by H. G. Wright, M.A. London: William Heinemann, 1917. Pp. 256, paper.

The author of this volume is professor of romance philosophy at the University of Copenhagen.

An Introduction to the History of Science, by Walter Libby, M.A., Ph.D. Boston: Houghton Mifflin Co., 1917. Pp. xi+288.

This little volume is intended for the use of college students, and offers a proper preparation for the beginning of advance work in the sciences which commonly find place in the curricula of our colleges. It is an axiom of modern pedagogy that the only way to understand anything as it is, is to learn the process of its becoming. He who would know the present state of science must, consequently, master the outlines of its history.

Catholic Churchmen in Science, Sketches of the Lives of Catholic Ecclesiastics Who Were Among the Great Founders in Science, by James J. Walsh, M.D., Ph.D., LL.D. Philadelphia: The Dolphin Press, 1917. Pp. ix+221.

In this, the third volume of the series, Dr. Walsh, after presenting in the introduction an account of Laboratories at the Vatican and Papal Scientists, discusses Roger Bacon; Cardinal

Nicholas of Cusa; Abbe Spallanzani, A Clerical Precursor of Pasteur; Abbe Breuil and the Cave-Men Artists; Rev. Hugo Obermaier, The Time and Place of the Cave-Man in World History. In his preface he says: "the Middle Ages, the Renaissance, the eighteenth and twentieth century are here represented by men who in the ecclesiastical state and under special religious obligations found time to do work in science that has made their names immortal in history. In every case their church affiliations proved a help, not a hindrance, to their scientific work, in spite of the impression to the contrary that is prevalent in many minds in our time." Dr. Walsh has rendered by his facile pen many services to the cause of the Catholic religion, but none that seems destined to bear richer or more lasting fruit than his unremitting endeavors to awaken our people to a realization of the great and prominent part in the advance of science which has ever been taken by Catholics.

The Commonwealth of Pennsylvania, by Thomas Kilby Smith; Preface by Walter George Smith. New York: The Encyclopedia Press, Inc., 1917. Pp. xi+318.

A profound student of history, who has won for himself recognition throughout the world, stated in the hearing of the present writer that the most important conclusion forced upon him by a lifetime study of the causes of the rise and fall of the civilizations that have passed was that it was not those who added the latest discoveries to our growing knowledge, but those who helped each successive generation to reconquer the fundamental social principles worked out by their predecessors, who were the real benefactors of humanity. It is in the light of this principle that the reader should attempt to evaluate the present volume. We are told in the preface that the object of the series of handbooks of which this is the pioneer is to give in compact form the salient facts relating to the history, development and present social, economic and political status of the different states of the Union. To those who are interested in any special phase of the development of the Commonwealth of Pennsylvania, it is hoped this book will be a guide for more comprehensive study than is afforded by its pages. The character of the work is concisely summed up in this paragraph: "It has been sought to treat as

completely as possible in each chapter such matters as are essential to a full understanding of the physical characteristics, the aborigines, the colonists and later emigrants, the framework of government as first established and as it exists today. A study is made of the daily life of the people and methods of administration, of the governmental, religious, social and domestic affairs, of state finance, of the sources of wealth, of the churches and other religious bodies, of conditions affecting the home, and the educational system, the professions, literature, art, science, and finally of penology. Great pains have been taken to verify the statistics to the latest date available."

The highest praise that could be given to this work is to bear testimony to the excellent manner in which this promise is fulfilled in its pages. To cover this vast field in less than 300 pages, and, at the same time, to present the information in an organized and readable manner, is indeed an achievement worthy of note. If the other volumes of the promised series give us similar accounts of each of the states of the Union, the series will constitute a history of this country that will possess a very high value.

THOMAS EDWARD SHIELDS.

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